

THE CONNECTION BETWEEN LANGUAGE COMMUNITIES
AND LANGUAGE SCHOOLS:

THE DESIGN OF A LANGUAGE CENTER FOR
AN EMERGING LANGUAGE COMMUNITY

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Abstract

An architectural sense of place is difficult to comprehend in a multifaceted, complex environment, stemming from the interconnection between cultural identity and architectural identity. Is there a new perspective in which we can examine the relationship between culture and architecture? Language is embedded in culture, and by understanding how language affects culture and architecture, a new way to design utilizing culture through the perspective of language will emerge. Hawai'i is the perfect example of an eclectic environment with a variety of language communities and a diverse cultural setting in which to reexamine what it means to design with an architectural identity.

This linguistic diversity has led to the establishment of a number of language schools on O'ahu. Language schools are an important resource for many language communities aiming to pass their ancestral languages to the next-generation living in Hawai'i. Language demographics are a powerful tool in understanding complex and diverse cultures. These demographics will be used to analyze and categorize different language schools throughout the island. This demographic data will later be used to provide an insight into what is successful or unsuccessful about each school and its language community, which can subsequently be developed as a design program. This research will culminate in the development of a language center or centers proposed will give emerging language communities their own space to preserve their ancestral languages, and will also look to future language groups by providing them with a resource and space to maintain their language.

1.0 Introduction

1.1 Architectural Sense of Place

Architectural design focuses on the connection between building and the site, the responsiveness of the building to a local climate, and the culture of an area. Recent trends in architecture to produce pure iconic buildings, such as the Guggenheim Bilbao, dominate the architectural landscape. With this, another architectural trend has emerged also negatively affecting architectural design; placeless-ness or designing with no special relationship to places or site. These types of structures can include roadside strip malls, fast-food chains, and convenience stores; any of these structures could be picked up and placed into any landscape. Fortunately the architectural movement towards sustainable design, the design of a building in which the resources are sourced from the surrounding area and adapts to the local climate is allowing the field to move away from placeless and iconic building design types. As I stated earlier, the architectural design should incorporate the site, the responsiveness of the building, and also the culture within the area, sustainable design takes into account the site and the building, but leaves out the cultural aspect of design. The focus of this research is to examine what it means to design with an architectural sense of place, where the building fuses with the site, but which also incorporates the culture of the community.

1.2 Linguistic Diversity

Designing with a sense of place in a multifaceted complex environment would prove difficult without a closer inspection of the cultural and architectural

identity of place. Hawai'i is the perfect example of a place with a culturally diverse environment. Yet because of this diversity, Hawai'i lacks a strong architectural sense of place, which can be seen in culturally over-designed iconic buildings, as well as in the number of "placeless" buildings and shops, as described earlier. What can be done to connect Hawai'i and its culture back to its architecture? This paper focuses on the link between architecture and culture, language. Not only is Hawai'i cultural diversity, Hawai'i is linguistically diverse and almost one-fourth of the population speak another language besides English as their primary language at home.¹ This added connection to language is what makes Hawai'i unique, and should be one of the leading factors when designing with an architectural sense of place. Before focusing on a particular language and culture, the beginning of this paper will examine the history of Hawai'i alongside the architectural trends in the islands. By understanding how language is integrated in culture this paper investigates how architectural design can be developed through the perspective of language.

1.3 Language Schools and Emerging Language Communities

This section takes an extensive look into language schools on O'ahu and how the demographics surrounding the schools, such as the age of students, location, size of teaching space, nearby resources, etc., can be used to inform a resulting design project for an emerging language community. The language

¹U.S. Census Bureau, "The Non-English Speaking Population of Hawai'i", Speak Another Language at Home and Ability to Speak English (Age 5 Years and Older) Table 1. <http://files.hawaii.gov/dbedt/census/acs/Report/Data-Report-Non-English-Speaking-Profile-Hawaii.pdf> (accessed November 7, 2015)

schools focus on the first language communities to settle in Hawai'i, including Portuguese, Chinese, Japanese, Korean, Filipino, and Spanish, alongside the vernacular language, Hawaiian. To this day Hawai'i still has new language communities arriving and settling in Hawai'i, and one with the highest increase in population in the recent years is the Micronesian community. Made up of 20 different languages, Micronesia is comprised of thousands of small islands in the western Pacific Ocean including the Marshall Islands, the emerging culture and language investigated in this paper.

1.4 User Narratives

In this section four different potential users, a student, a teacher, a community member, and a visitor, to examined how they will interact with the proposed area and site for the Micronesian Community Resource Center on a daily basis. It looks at how they would access and move around the site, as well as what programmatic features they will use. The narratives examine how these users interact with a language school or center in regards to the current conditions of the site, as well as with the proposed TOD conditions with the envisioned center.

1.5 Site Selection

While investigating a site for this emerging language community, three opportunities arose in three different areas on the O'ahu. The first is located adjacent to the Towers of Kuhio Park, formerly know as Kuhio Park Terrace or KPT, which houses a large population of people of Micronesian ethnicity. The

recent renovations to the towers has reduced violence and crime in the area, and has allowed the people of the tower to focus on building a strong community. The second option is the developing Kaka'ako area, specifically near the John A. Burns School of Medicine, and the Hawai'i Children's Discovery Center. There is also a large Micronesian population in the area, particularly within the homeless camps near the discovery center. This area is in the middle of major development, and those staying within the homeless camps will need to relocate once construction commences. The final location examines the upcoming Transit Orient Development, or T.O.D., as a way to create a sense of community within an emerging development for an emerging language community. The transit stop investigated is the UHWO station in the Kapolei T.O.D area, and the analysis looks into the existing, proposed, and envisioned conditions for the area.

1.6 Development of Program

The development of the program for the language center stems from the research within this paper culminating in seven design goals which will drive the design and the programmatic feature of the center. These goals were looked at alongside the user narratives and the initial program list developed from the language school case studies. By further investigating how users move through the site as well as what features of the program interacted with one another, a preliminary program adjacency diagram was created. This adjacency diagram was then developed into 3 concept ideas for the design of the Micronesian Community Resource Center using the earlier research and data culminating in the final design of the center.

2.0 Language

The first portion of this paper will investigate the significance of language and language schools throughout Hawai'i's history. From the initial contact with European explorers in the eighteenth century, Hawai'i has continually seen new language communities emerge and settle across the islands.

2.1 History of Language and Architecture in Hawai'i

To examine the links between architecture, language, and culture, a timeline was developed, which includes important dates and periods throughout the history of Hawai'i from its first major European contact in 1778 to the beginning of the 21st century. One half of the timeline looks into the architectural history of Hawai'i and major design typologies including, Hawai'i Missionary Architecture, Hawai'i Renaissance Architecture, Romanesque Architecture, Gothic Architecture, Beaux-Arts and Art-Deco Architecture, International Architectural Style, Hawai'i Plantation Architecture, and Skyscrapers, while also referencing the different styles, Missionary Influence (1820-1850s), Monarch Period (1850-1890s), Territorial Architecture (1890-1950s), and Statehood to Present Day (1950-2010s). The other half of the timeline focuses on major events that have shaped Hawai'i that relate to the people and culture. The following research elaborates on the dates from the timeline and examines how the cultural and historical histories have influenced one another.

The arrival of Captain Cook in 1778 is well-known event and is typically described as the first major European contact to the islands. Even so, there are several accounts that argue that others had previously visited Hawai'i and that the

Spanish were the first to land in Hawai'i. Cook himself states in his Journals from January 1778, that the people on Kauai had never "been acquainted with any of our commodities, except iron; which however, it was plain, they had heard of, or had known it in some quantity, brought to them at some distant period."² Albert Taylor's "Under Hawaiian Skies" shows that Europeans had contact with Hawai'i prior to Cook's arrival. "Hawaiians quote their mele, their chants, their genealogies, their legends, to prove that the Spaniards was first in Hawai'i."³ The story he refers to talks of two foreigners who swam to the island after their ship was broken to pieces by the surf. They were treated for and given food and "cohabited with the Hawaiians and had children, and they became the ancestors of some of the Hawaiian people, and also of some of the chiefs."⁴ Captain Cook is still credited with 'putting Hawai'i on the map'.

The turn of the 19th century saw the arrival of a new language community, Russian, during the unification of the islands by Kamehameha. Years later, after the unification of the islands and the boom of the sandalwood trade started the strong Hawaiian-Russian connection. In "History of the Hawaiian Kingdom" it explains that "after Kamehameha died, all royal controls over the sandalwood trade, which had become the main source of the Island's wealth, were ended," resulting in Kamehameha II falling into debt which forced him to give up his lands.⁵ Trading slowed down after conflicts arose between the company and Kamehameha when

he heard they "were building a fort and had raised the Russian flag in Honolulu."⁶

² Captain James Cook, *The Journals of Captain James Cook on His Voyages of Discovery* (Cambridge: Cambridge University Press, 1967), pp. 194.

³ Albert Taylor, *Under Hawaiian Skies*. (Hawaii: Advertiser Publishing Company, Ltd., Publisher, 1922) pp. 37.

⁴ Albert Taylor, *Under Hawaiian Skies*, pp. 45.

⁵ Norris Potter, Lawrence M. Kasdon, and Ann Rayson, *History of the Hawaiian Kingdom* (Hawaii: Bell Press Inc., 2003) pp. 28.

⁶ Peter R. Mills, *Hawaii's Russian Adventure: A New Look at Old History* (Hawaii:

The 1830s saw the exhaustion of the sandalwood forests, the end of the sandalwood trade, and the end of a strong Russian connection in Hawai'i.

The whaling industry soon replaced the sandalwood was whaling at the beginning of the 19th century and created a steady traffic of ships making Hawai'i the commerce hub for the entire North Pacific.⁷ Although whaling created a boost for the economy of the islands the sudden number of sailors arriving in Hawai'i lead to disputes and fights between sailors and locals. The discovery of petroleum oil in 1859 saw the beginning of the end of the whaling industry, which was replaced yet again by another trade industry, sugar cane.

With the high-paced traffic of people, Hawai'i saw the influx of Protestant-American missionaries from the Congregational Churches of New England. The missionaries were successful bringing Christianity to Hawai'i particularly due to events at the beginning of the 19th century; Kamehameha I had died, his son Liholiho had become ruler, and the ancient kapu system had been abolished.⁸ While the primary goal was to bring Christianity to Hawai'i, missionaries are also associated with assisting in the development of a written alphabet system in 1826.

The Protestant Missionaries living in Hawai'i soon realized the need for a proper area to continue their Christian teachings which lead to the birth of the Hawaiian Mission Architectural Style. Occurring throughout the 1820s to the 1850s the style is categorized by high-pitched roofs, and clapboards (overlapping weatherboards), as well as by small windows and short roof overhangs, most typical of a cold climate with heavy winter snowfall, not reflective of Hawai'i's

University of Hawaii Press, 2002) pp. 24.

⁷ Potter, et al., *History of the Hawaiian Kingdom*, pp. 53.

⁸ Kuykendall, Ralph S., *The Hawaiian Kingdom Vol. 1, 1778-1884* (Honolulu: University of Hawaii Press, 1957) pp. 66-68.

tropical climate. The missionaries also shipped lumber from the mainland U.S.A. to Hawai'i instead of using local materials and the structures were "relatively simple, reflecting the puritan ideals and Christian virtues of modesty," explains architect Mark Eyler of Architects Kauai, Inc.⁹

This period of copying preexisting missionary structures can be seen in the

Figure 1 Image of the Oldest Frame House

Oldest Frame House, Hale La'au, built in 1821. The Frame House was brought over to Hawai'i in pre-cut engineered pieces and assembled on island and is maintained by the Mission Children Society. As stated earlier, many of the missionary houses were unsuited to the Hawai'i climate, and is obvious in the Frame House with its lack of overhanging eaves, noticeable on the east side of the house.¹⁰ Over the next decade missionary buildings were constructed using local materials and took

⁹Architects Kauai, Hawaiian Architectural Style, <http://www.architectskauai.com/resource-hawaiian-architectural-styles.html>, (accessed: November 12, 2015)

¹⁰Spencer Leineweber, Hawaiian Mission Houses, Historic Site and Archives, <http://www.missionhouses.org/visitor-information>, (accessed: November 12, 2015)

Figure 2 Image of the Chamberlain House

note of the local climate in their designs. In 1831 the Chamberlain House, or Ka Hale Kamalani was constructed and designed using local and reclaimed materials including lumber from wrecked ships.¹¹

In 1827 another missionary group, the Roman Catholics, arrived in Hawai'i. Due to the existing religion at the time they were prohibited from staying in the islands by Kamehameha III. After many years of trying to establish churches, the Roman Catholic missionaries were allowed back into Hawai'i in 1839.

Another culture and language arrived to Hawai'i in the 1830s alongside a growing trade of foodstuffs and cattle, the first Paniolos. These Spanish-Mexican cowboys from California were brought to the islands to help teach the natives how to handle and rope cattle. They also shared their guitar skills alongside their roping and herding skills and still reside on many ranches across the islands today.

Continuing the Missionary Period style, the Adobe Schoolhouse for the children of the Ali'i was completed in 1835 and was the first missionary structure to be built that was not a residence. The building was restored in the early 1920s

¹¹Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 12

Figure 3 Image of the Adobe Schoolhouse

and is now a part of the Hawaiian Mission Houses Historic Site and Archives, which includes both the Frame House and the Chamberlain House, and which became a designated National Historic Landmark in 1965.¹²

Shortly after the arrival of the Paniolo the French arrived in Hawai'i and in 1837 they signed a treaty allowing the French to freely go to and from the islands, with Hawaiians sharing the same right.¹³ During the 1830s to the 1840s, approximately 25 ships arrived in Hawai'i every year to partake in whaling and trade.

During this time the islands struggled with new ways of life and the need for the adoption of Western laws became apparent. The 1839 Declaration of Rights was passed between 1840 and 1843 and was "called the Kumu Kānāwai—'foundation of law,' [used] a term for law based on the kapu system," as Sally Merry explains in the text "Colonizing Hawai'i: The Cultural Power of Law."¹⁴

Through the adoption of new laws and the development of the kingdom, the Monarchy lead the design of the next period of architecture, the Monarchy

¹²Hawaiian Mission Houses, The Chamberlain House, <http://missionhouses.org>, (accessed: November 12,2015)

¹³Ralph S. Kuykendall, *The Hawaiian Kingdom Vol.3., 1874-1893* (Honolulu: University of Hawai'i Press, 1967) pp.150

¹⁴Sally Engle Merry, *Colonizing Hawai'i: The Cultural Power of Law* (New Jersey: Princeton University Press, 2000) pp. 76-78

Period. One of the first buildings to influence this period was another National Historic Landmark, the Kawaiaha‘o Church, completed in 1842. The house

Figure 4 Image of the Kawaiaha‘o Church

became a momentous structure for the Hawaiian monarchy hosting weddings, funerals, throne ascending ceremonies, and other important events.¹⁵ It continues to be a place of worship today, and parts of the service incorporate the Hawaiian Language.

In 1852, with the signing of a new Constitution, Hawai‘i also saw its next language community arrive, the Chinese. With the boom of the sandalwood trade, Hawai‘i was a typical stopover port for Chinese ships, but the major group of Chinese immigrants began to arrive in 1852 when sugar cane plantations were looking for cheap labor. Most immigrants were single males who found local wives and tried to establish farms or businesses of their own; others returned to China at the end of their contracts. In 1882, the U.S. Chinese Exclusion Act stopped the flow

¹⁵Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai‘i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 17.

of Chinese plantation workers to the Islands and plantations started recruiting new workers from Japan.

With the signing of a new constitution and the influence of a Monarchy in Hawai'i, the architecture trend moved into the Monarch Period, a style influenced by European Neoclassical and Gothic-Renaissance architecture. The two major styles that developed in Hawai'i were Romanesque Architecture and Hawai'i Renaissance Architecture. These styles greatly impacted the design of the capitol district and can still be seen today. The design aesthetic was brought to Hawai'i not by European travelers, but by the future kings of Hawai'i, including Kamehameha IV and Kamehameha V, who traveled around the World and were inspired by the architecture they had seen. Kalākaua particularly favored the buildings and ornamentation of European architecture, and Hawai'i's court and government buildings reflect Western-style architecture.¹⁶

Figure 5 Image of the Royal Mausoleum

One of the first major examples of the Monarch Period is the Royal Mausoleum, designed by German architect, Theodore Heuck, completed in

1865. Heuck was selected by the King and Queen for the project who wanted a

¹⁶Kuykendall, Ralph S., *The Hawaiian Kingdom Vol. 3, 1874-1893* (Honolulu: University of Hawai'i Press, 1967) pp. 234.

building that reflected European architecture styles, high beam ceilings, arched doorways, and rounded windows, and is one of the few examples of Gothic Revival architecture in Hawai'i.¹⁷

The next language group after the Chinese to arrive in Hawai'i were the Japanese. They came to Hawai'i in 1868 during the labor needs of the sugarcane industry in the middle of the 19th century. Due to harsh conditions in the plantations, about half of the workers from Japan returned to their home country at the end of their contracts, while the ones that stayed in Hawai'i organized strikes for improvement with fellow Filipino workers who would arrive at the turn of the century. The immigrants were typically single males, but unlike Chinese immigrants, the Japanese laborers preferred to marry someone from their home country, which lead to the popularity of picture brides, a matchmaking service that only used family photos and history to determine what bride and groom should be together. In 1924, similarly to the exclusion act placed the Chinese immigrants, the Federal Immigration Act prohibited any immigration from Japan to Hawai'i.

Later buildings of the Monarch Period are the 'Iolani Barracks, the Kamehameha V Post Office, and the Ali'iōlani Hale. All three structures are still used today with the exception of the 'Iolani Barracks which was moved and rebuilt in 1965 to the lot beside the 'Iolani Palace. Kamehameha V Post Office is described as significant both historically and architecturally, as the first post office in the state of Hawai'i and the first all concrete structure using pre-cast concrete blocks to be constructed in Hawai'i.¹⁸ The Ali'iōlani Hale was built with the intention of being

¹⁷United States Department of the Interior, *Hawai'i Register of Historic Places, National Register Of Historic Places Inventory- Nomination Form* (Hawai'i: National Register, 1972) pp. 2.

¹⁸Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 29.

Figure 6 Images of the 'Iolani Barracks (top left), Kamehameha V Post Office (top right), Ali'iōlani Hale (bottom left), and the Lunalilo Tomb (bottom right)

the royal house for King Kamehameha V in 1874, but instead housed government office buildings of the Hawai'i Kingdom. All three buildings are a part of the National Register of Historic Places.

Another important Monarch Period building was the Lunalilo Tomb, which was constructed after the sudden death of King Lunalilo in 1874. David 'Kawika' Parker explains the history of the Lunalilo Tomb in his book *Tales of Our Hawai'i The History and Heritage of the Hawaiian People*, "[King Lunalilo] was so popular among his Hawaiian subjects that he became known as 'the people's king'."¹⁹ He pushed to amend the Constitution of 1864 to allow for equality for native Hawaiians, but before changes could be made, he died having only ruled for one year.

In 1875, the Reciprocity Treaty was signed and allowed free trade between
¹⁹David Kawika Parker, *Tales of Our Hawai'i The History and Heritage of the Hawaiian People* (Honolulu, Alu Like, Inc., 2008) pp. 11.

Hawai'i and the United States and states, which established the island as a plantation export based economy and created the need for more workers. The major influx of immigrants can be seen at the end of the 19th century and into the 20th century starting with the arrival of Portuguese laborers and communities.²⁰ A notable reason for the influx of laborers was due to the 19th economic downfall in Portugal, which forced workers to relocate. Because of this situation Portuguese immigrants decided to bring their entire families with them when they moved to Hawai'i.

Figure 7 Image of the 'Iolani Palace

Completed in 1852, the 'Iolani Palace is one of the most important buildings of the Monarch Period both socially and politically. It is a blend of Western and Hawaiian elements with a brick stucco covered steel skeleton, Neo-Florentine inspired elements, cast iron Corinthian columns and a hand-carved staircase of Hawaiian woods inspired by Kalākaua's travels abroad.

One of the last buildings constructed during the Monarch Period was the Bishop Museum which was founded by Charles Reed Bishop in honor of his late wife, Princess Bernice Pauahi Bishop, the last descendant of the royal

²⁰United States Congress, *Treaty of Commercial Reciprocity* (Hawai'i; United States of America, signed January 30 1875, entered into force September 9, 1876, 19 Stat. 625)

Kamehameha family in 1889. The official Bishop Museum website describes

Figure 8 Image of the Bishop Museum

that the Museum “was established to house the extensive collection of Hawaiian artifacts and royal family heirlooms of the Princess, and has expanded to include millions of artifacts, documents and photographs about Hawai‘i and other Pacific island cultures.” Today The Museum is the largest in the state and has been recognized around the world for its excellence in cultural history.²¹

At the height of the Monarch period problems arose amid the Monarchy, leading to the signing of the Bayonet Constitution, the Monarchy was overthrown. After the Bayonet Constitution, Queen Lili‘uokalani was determined to adopt a new constitution, but a group of American businessmen called the “Committee of Safety” staged a coup pressuring the Queen, and she reluctantly submitted. “It was most unfortunate that the American minister should have so misrepresented me, or that I should have so misunderstood him, or that his stenographer (if there was one concealed at that interview) should have blundered, or that I should have been so overburdened by the many aspects of the painful situation as to be ignorant or unconscious of the importance of the precise words read in my presence,”²² the

²¹Bishop Museum, <http://www.bishopmuseum.org>, (accessed: November 8, 2015)

²²Queen Liliuokalani, *Hawai‘i’s Story by Hawai‘i’s Queen* (Vermont: Tuttle Publishing, 1964) pp. 247.

Queen described in her book “Hawai‘i’s story by Hawai‘i’s Queen”. The provisional government established themselves as the Republic of Hawai‘i, gaining official status in 1898.

Two years prior to the establishment of the Republic of Hawai‘i, the Official English Movement passed, which specified “that English must be the language of instruction in any school receiving certification as meeting the compulsory attendance law.”²³ The law had a large impact on the Hawaiian language, as well as all the foreign languages spoken in Hawai‘i at the time.

The continuing strength of the plantation industry saw new workers, and a new language community to arrive in 1900, the Puerto Ricans. As supposed to Chinese, Japanese, and Filipino laborers, Puerto Rican Immigrants had much less visibility and documentation of their journey to Hawai‘i. Blase Camacho Souza lists multiple reasons for this in his article Trabajo y Tristeza—“Work and Sorrow: The Puerto Ricans of Hawai‘i 1900-1902,” as to why it has been difficult to acquire information surrounding Puerto Rican emigrants and workers,

“Since they were not aliens, as Puerto Rico became a territory of the United States in 1900, there are no lists of names of Puerto Ricans who came as laborers to Hawai‘i. They were not citizens of the United States until 1917; therefore, their names are not recorded on the voter registration... [and] they are not listed on the California to Hawai‘i ships’ passenger records.”²⁴

Similarly to the Portuguese, Puerto Rican immigrants experienced “depressed economic conditions and a hurricane in 1899,” which “contributed

²³1896 Laws of the Republic of Hawai‘i, Act of June 8, 1896, ch. 57, sec. 30 (codified in 1897 Haw. Comp. Laws at sec. 123)

²⁴Blase Camacho Souza, “Trabajo y Tristeza—“Work and Sorrow”: The Puerto Ricans of Hawai‘i 1900 to 1902,” *The Hawaiian Journal of History*, vol. 18 <https://evols.library.manoa.hawaii.edu/bitstream/10524/393/1/JL18174.pdf> (accessed on November 9, 2015)

to Puerto Ricans' leaving one island home for another, six thousand miles away," explains Helen Chapin in her online article *Puerto Ricans Arrive in Hawai'i*.²⁵

The late 19th century and into the early 20th century saw the movement towards Territorial Architecture, which developed during the economic and population boom of the time. The period saw the revival of older styles of architecture including Gothic, Mediterranean and Spanish Mission styles that were adapted to suit local needs. Beaux-Arts, Art Deco, International, and Hawai'i Plantation Styles were also prominent building trends during this time period. This 'classical' period of Hawaiian architecture is characterized by the regional vocabulary of the buildings.

One of the earliest examples of this period can be seen in the Kaka'ako Pumping Station by New York Sanitary Engineer, Mr. Rudolph Hering, completed in 1900. Sandler explains that the building has "strong Richardsonian Romanesque features, large arched windows, lava rock exterior, green tile roof and (a) 76-foot tall stack."²⁶ The function of the building has since been taken over by other larger pumping stations, but the Kaka'ako pumping station still remains on Ala Moan Blvd.

Figure 9 Images of the Kaka'ako pumping station (left) and the Mendonca Building (right).

²⁵Helen Chapin, *Puerto Ricans Arrive in Hawai'i*, Hawaiian Historical Society, <https://www.hawaiianhistory.org/time-capsules/firsts/puerto-ricans-arrive-in-hawaii/>, (accessed: November 8, 2015)

²⁶Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 37

Another example of Territorial Architecture is the Mendonca Building constructed after the Chinatown Fire of 1900. The “two-story, Italianate-style block with dramatic window surrounds was named after the original owner and builder, Jos. P. Mendonca, a prominent local entrepreneur of Portuguese descent.”²⁷

Figure 10 Image of the Moana Hotel

That same year, the Moana Hotel was completed and holds significance as the first hotel in Waikīkī among bungalows and beach houses and has been listed on the National Register of Historic Places. The Moana, a term that means open sea in Hawaiian, perfectly describes the design of the hotel in regard to its large double height ceilings and cross ventilating windows. The facade is a combination of colonial clapboard and Victorian styling and its timeless design still has won it a variety of design awards.²⁸

Soon after the arrival of the Puerto Rican laborers, the Korean language community settled in Hawai‘i in 1903. Unlike the other aforementioned laborers, many of the Koreans who came to Hawai‘i were urban residents of port cities and

²⁷National Park Service, *Chinatown Historic District*, https://www.nps.gov/nr/feature/asia/2010/chinatown_little_italy_hd.htm (accessed: November 9, 2015)

²⁸Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai‘i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 38-39.

not farmers from rural areas and already had strong ties with Christianity allowing them easier entry into Western culture and society. When they arrived Hawai'i was already a U.S. Territory which meant they could not be contracted as laborers allowing them to leave plantation jobs and get work in the urban areas.

Three years after the arrival of the Koreans, the Filipino language community and workers came to Hawai'i. With the different labor laws put in place limiting the amount of immigrant laborers allowed from China, Japan, and Korea, the Hawai'i Sugar Planter's Association (HSPA) started recruiting workers from the Philippines. Much like Portuguese and Puerto Rican workers, natural disasters, and poor economic conditions caused many workers to move to Hawai'i. However, half the workers left for the mainland U.S. or returned home to the Philippines when their contracts finished.

With the influx of new laborers after the turn of the century and the arrival of James Dole, the pineapple industry took off. "The first profitable lot of canned pineapples was produced by Dole's Hawaiian Pineapple Company in 1903, and the industry grew rapidly from there...by 1930 Hawai'i led the world in the production of canned pineapple and had the world's largest canneries," explains the article *Hawai'i Pineapple: The Rise and Fall of an Industry*.²⁹ The depression of 1929 had a slight impact on pineapple sales, but the marketing behind canned juice restored the industry's profitability. All the canneries have since closed, with the final factory having closed on Maui in 2007."³⁰

The start of the pineapple industry saw the arrival of yet another language community to Hawai'i, the Spanish. Although their numbers were much smaller

²⁹Duane Bartholomew, Richard Hawkins, and Johnny Lopez, *Hawai'i Pineapple: The Rise and Fall of an Industry*, HortScience Vol. 47(10). October 2012.

³⁰Bartholomew, Vol. 47(10). October 2012.

than the other ethnic groups they arrived to Hawai'i in 1907. Their story differs from previous immigrants as Professor Fernández describes in his online article 'Spanish Immigrant in the United States', "Between 1907 and 1913, some 8,000 Spaniards emigrated to the Hawaiian Islands, in one of the most interesting and least known chapters of the story of the Spanish Diaspora in the US. The owners of the sugar cane plantations in Hawai'i (recently annexed by the US) sought to "whiten" and stabilize the workforce of this newly acquired territory in the Pacific, and so they looked to places where sugarcane was cultivated by folk of European extraction."³¹

The Honpa Hongwanji is a unique example of the Territorial Period and is one of the first religious buildings not associated with Protestant or Catholic views.

Figure 11 Image of the Honpa Hongwanji.

The building is described as a blend of "Indian elements- representing the roots of Buddhism, with the Chinese and Japanese features common to Hongwanji temples in Japan, and the western forms representing Jodo Shinshu Buddhism's future in Hawai'i and the Americas," from the Hawai'i Betsuin website. Historically significant, the Hongwanji was built during the most critical year during World War I to "highlight the fact that Japanese Immigrants in Hawai'i are loyal Americans."³²

The 1920s saw the height of Territorial Period and includes the Hawai'i

³¹James Fernandez, and Luis Argeo, Spanish Immigrant in the United States, <http://tracesofspainintheus.org/hi/>, (accessed: November 10, 2015)

³²Hawaii Bestuin, Temple History, <http://hawaiihetsuin.org>, (accessed: November 8, 2015)

Theatre, built in 1922 and designed by Walter Emory and Marshall Webb. The

Figure 12 Image of the Hawai'i Theatre.

building itself is categorized by “its Byzantine and Corinthian ornamentation, Moorish grillwork, and a marbled entrance.”³³ The Beaux Arts design, mixed with Roman-arched window openings, creates an eclectic building, which remains one of the best eclectic pieces of architecture to make it through World War II.

The Aloha Tower, just a few blocks away from the Hawai'i Theatre, opened in 1926 and is categorized as a Late Gothic Revival and an Art-Deco style building. “Once the tallest building in Honolulu, the 87-year-old lighthouse for years served as Honolulu’s ‘Statue of Liberty,’” explains Hawai'i Pacific University, the current owner of the tower. In recent years the tower has fallen into a state of disrepair, but Hawai'i Pacific University plans on renovating the building with a mixed use residential, education, and commercial entities to revitalize the tower with a focus on community engagement.³⁴

³³Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 47.

³⁴Hawai'i Pacific University, Aloha Tower Marketplace, <http://www.alohatower.com/news/>, (accessed: November 9, 2015)

Figure 13 Images of the Aloha Tower (left) and the Honolulu Museum of Art (right).

The Honolulu Museum of Art opened in 1927 by Anna Rice Cooke, a devoted patron to the arts. Throughout her life she wanted to establish a permanent venue for Hawai'i's artist which lead her to hire architect Bertram Goodhue to design the building on her family's estate.

One of the most striking building in Wakīkī, The Royal Hawaiian Hotel was a \$4 million investment by the Matson Navigation Co. and was designed by New York architects Warren and Wetmore (Whitney Warren and Charles Wetmore) and completed in 1927. It was built on fifteen acres of beautiful beach frontage, the luxurious hotel, with its distinctive Moorish-style architecture painted pink, was promoted world-wide as a premier visitor destination. It stands out in Waikīkī and was commonly referred to as the 'Pink Palace of the Pacific', it is a favorite of both visitors and local residents.³⁵

³⁵Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 50.

Figure 14 Images of the Royal Hawaiian Hotel (left) and the Honolulu Airport (right).

The Honolulu Airport opened the same year and became the third busiest airport in the world. In 1962, a new terminal building replaced the old terminal designed by architect Vladimir Ossipoff through a terminal modernization project, and included multiple additions which can be today. The airport is now a major hub for the United States and the Asia-Pacific region.

Figure 15 Image of the Alexander and Baldwin Building.

Prominent Territorial architects of the time, C.W. Dickey and Hart Wood, designed the four-story Alexander and Baldwin Building, constructed of steel and concrete casings in 1929. The building combined Hawaiian and Asian motifs and includes the famous ‘Dickey style’ double-pitched roof and has an extended upper floor balcony that gives the building a residential character.³⁶ The building’s overall

³⁶Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai‘i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp. 61

presence is to show the wealth of prestige of the 'Big Five's' Alexander and Baldwin company and was built as a memorial to the founders of the company.

The 1930s to the 40s saw the rise of conflicts between different racial communities throughout the islands culminating in the 1931 Massie Case. Conflicts and tensions were not only high in Hawai'i, but worldwide, and on December 7, 1941, a day that will live in infamy, the surprise attack on Pearl Harbor, launched Hawai'i into World War II. The United States was not unprepared for the attack; they simply miscalculated the large information collected from the Japanese forces.³⁷ Immediately after the event hundreds of thousands of Japanese-Americans were removed from their homes and moved to internment campus. Although Hawai'i also moved Japanese Americans into high-security camps, the fact that more than one third of the population was Japanese American, many were not forcefully moved to the internment camps on the mainland of the United States.³⁸

Post WWII saw the increase in the tourism industry in Hawai'i attributed to propeller-driven commercial air service, such as United, Northwest, Qantas, and Japan Air, who all began flying to Hawai'i after the war. From 1950 to 1957, the total number of yearly visitors went from 46,593 to 168,829.³⁹ The second boom in tourism was with the introduction of commercial jet services reducing the costs and time it took to travel to Hawai'i.

With this tourism boom came a new wave of architecture lead by Hart Wood who kept his firm open during WWII while other joined the war efforts. This

³⁷Ann Rayson, *Modern Hawaiian History: Revised Edition* (Honolulu: Bell Press, 1994) pp. 123-124.

³⁸Dennis M. Ogawa, and Evarts C. Fox, Jr, Japanese Internment and Relocation: The Hawai'i Experience (135-138), chapter from *Japanese American: From Relocation to Redress*, (Utah: University of Utah Press, 1986) pp. 135.

³⁹Ann Rayson, *Modern Hawaiian History: Revised Edition*, pp. 200.

period, referred to as the Statehood and Present Day Period, also saw the rapid transformation of agricultural land into resorts and hotels and due to the popularity of new technologies such as air conditioning, buildings were constructed with little concern about the local climate. Although initially caught in the boom of new technologies, in recent years, there has been a push from architects to design with a Hawai'i 'sense of place', using traditional methods to design, and utilizing trade winds and other methods to sustainably cool a building. Emphasis has been placed back on outdoor/indoor spaces, including broad lanais and central courtyards, and as architect Mark Eyler explains, "to redefine contemporary and traditional themes while also incorporating new ideas and materials as well as sustainable building techniques," this 'sense of place' is also seen in the cultural revival of Hawai'i during this period.⁴⁰

One of the earliest buildings to try to incorporate a regional Hawaiian character is the First United Methodist Church, built in 1955 by Alfred Preis. The church is characterized by rough cast stone and concrete walls typical of brutalist style architecture, yet "the double-braced exposed beam ceiling of this church contributes both drama and structural strength to the nave. Side walls are glass that can be opened to nature, blurring the boundaries between indoors and outdoors," rarely seen in brutalist architecture, adapting the design for Hawai'i's climate.⁴¹

⁴⁰Mark Eyler, Architects Kaua'i, *Hawaiian Architectural Style*, <http://www.architectskauai.com/resource-hawaiian-architectural-styles.html>, (accessed: November 12, 2015)

⁴¹Rob Sandler, Julie Mehta, and Frank S. Haines, *Architecture in Hawai'i: A Chronological Survey, new edition* (Honolulu: Mutual Publishing, 2008) pp.83

Figure 16 Images of the First United Methodist Church (left) and the Pacific Club (right).

The Pacific Club built in 1961 takes “restrained and precise spatial organization [and] creates a natural flow between inside and out, achieving an open feeling to bring the building into close association with the club’s extensive garden and lawn areas,” explains the Historic Hawai’i Foundation.⁴² The structure is built of steel with masonry bearing walls and a concrete foundation utilizing the new technologies in architecture and construction at the time.

In 1962 architect Albert Preis designed the USS Arizona Memorial “the final resting place for many of the 1,177 service members who lost their lives on December 7, 1941. The memorial consists of three sections: the entry and assembly rooms; a central area designed for ceremonies and general observation; and the shrine room, where the names of those killed on the USS Arizona are engraved on the marble wall,” and is only accessible by boat.⁴³

⁴²Historic Hawai’i Foundation, *The Pacific Club*, <http://historichawaii.org/2014/02/21/the-pacific-club/> (accessed: November 11, 2015)

⁴³National Park Service, *The Legacy of Pearl Harbor*, <https://www.nps.gov/Nr/twhp/wwwlps/lessons/18arizona/18lrnmore.htm> (accessed: November 9, 2015)

Figure 17 Image of the USS Arizona Memorial.

The same year Vladimir Ossipoff designed the IBM Corporation's Ala Moana Boulevard office. Ossipoff stated that "the most important point, however, is the character of the building itself. Not only does the systematic, rather repetitious pattern of the concrete grille express the computer-world character of the IBM Corp., but also gives the building a sense of belonging in the sun," and was saved from demolition during the recent development in Kaka'ako.⁴⁴ Ossipoff also designed the Outrigger Canoe Club facility in 1963, 20 years after designing the club's original facility in Waikiki. Ossipoff's designs focus on the moment of arrival from the primary entrance at the street from the beach. The book *Hawaiian Modern*:

Figure 18 Images of the IBM Building (left) and the Outrigger Canoe Club (right).

The Architecture of Vladimir by Karla Britton and Marc Trieb describes Ossipoff's

⁴⁴Dean Sakamoto, Karla Britton, and Diana Murphy, *Hawaiian Modern: The Architecture of Vladimir* (Connecticut: Yale University Press, 2007) pp. 22.

design for the Outrigger Canoe Club. Sun penetrates everywhere, balancing glare from the bright sky and white sand beach at the club's premier."⁴⁵

With statehood, Hawai'i focused on revitalizing its roots and culture and in 1973 the Polynesian Voyaging Society was established. The program and society have helped to create a cultural renewal in the younger generation of Hawaiians who want to learn about their cultural heritage and roots. Their mission is to "perpetuate the art and science of traditional Polynesian voyaging and the spirit of through experiential educational programs." The society also established the 'Voyage of Rediscovery' program in 1985 with the "purpose to take the canoe to the peoples of Polynesia who share a common ancestry and to reawaken pride in their common traditions of navigation and voyaging. During this voyage, Hōkūle'a retraced ancestral migration routes while continuing to answer questions of scientific interest about how Polynesia was settled in ancient times."⁴⁶

The latter half of the twentieth century saw more moves to revitalize Hawaiian culture and language and in 1978 Hawaiian was designated an official language of Hawai'i, the only state in the United States to have a designated native language. This helped in the creation of the Hawaiian language immersion schools, the first, Pūnana Leo private preschool, opened in 1984 in Kekaha, Kaua'i. After the creation of private immersion schools, many helped to approve the use of Hawaiian in public schools systems, which Hawai'i Public Schools describes, "through lobbying efforts of Pūnana Leo, parents and Hawaiian language educators, Hawai'i Revised Statutes 298-2 allow for Hawaiian to be the medium of education in the

⁴⁵Sakamoto, pp. 99.

⁴⁶Polynesian Voyaging Society, *The Voyage of Rediscovery: 1985-87*, http://www.pvs-hawaii.com/voyages/voyaging_85_rediscovery.htm, (accessed: November 11, 2015)

public school system.”⁴⁷

A pivotal point in Hawai‘i’s language and culture revitalization can be seen in the Kalama Valley Protests of 1970-71 that resulted in the forming of sovereignty organizations called “Kōkua Kalama” and raised “the issues of class, race, economic policy, and the value of native culture became central tenets in what was rapidly becoming a renaissance of Hawaiian identity,” explains Gary Ellis. Many more organizations were established wanting to create a renaissance of Hawaiian language and culture over the next couple decades. One hundred years after the overthrow of the Hawaiian monarchy an official apology titled the Apology Resolution, was passed by the Senate and signed as Public Law 103-150 by President Clinton. The debate surrounding Hawaiian sovereignty continues today and is far from over.⁴⁸

Nearing the beginning of the 21st century architecture again became driven by new technologies this time incorporating them to them into locally focused designs. This can be seen in the ninth-largest police station in the world, The

Figure 19 Image of the Honolulu Police Department.

Honolulu Police Department, designed by architecture firm Sam Chang Architect

⁴⁷Hawai‘i State Department of Education (HSDOE), *History of Hawaiian Education*, <http://www.hawaiipublicschools.org/TeachingAndLearning/StudentLearning/HawaiianEducation/Pages/History-of-the-Hawaiian-Education-program.aspx>, (accessed: November 10, 2015)

⁴⁸Gary Stephen Ellis, *History of the Hawaiian sovereignty movement*, pp.07.

and Associates in 1992. “These facilities incorporate the latest technology for security, including closed-circuit video cameras, emergency generators and computerized access card systems. At the same time, however, they are designed to provide accessible public service areas,” says Randall Fujiki, director and building superintendent for the City & County of Honolulu’s Building Department in an interview with Pacific Business News.

After the Police station, two more iconic buildings, the First Hawaiian Center completed in 1996, and the Hawai‘i Convention Center completed in 1997 emerged in the architectural landscape. Kohn Pedersen Fox (KPF) designed the First Hawaiian Center during a time when many were nervous about the impact of skyscrapers on the Hawai‘i landscape and skyline. The major features of the building are two interlocking triangles, one with a limestone mauka elevation and the other with a blue glass makai elevation. Similarly to other KPH designs “the building’s ground level aims for a pedestrian-friendly relationship with the street” explains the Society of Architectural Historians.⁴⁹ The Seattle firm of LMN designed the Hawai‘i Convention Center; with the interior designed by local firm WATG. Key design elements of the building are its orientation to the site to capture trade winds to naturally ventilate public spaces, use of open spaces shaded by trellises comprising more than 60% of the building, and referencing traditional Hawaiian cultural elements, including the structure of the roof resembling sails creating a “dramatic civil presence” and also aids in air flow.⁵⁰

⁴⁹Society of Architectural Historians Archipedia, First Hawaiian Center, <http://sah-archipedia.org/buildings/HI-01-OA32>, (accessed: November 10, 2015)

⁵⁰LMN, Project, *Hawai‘i Convention Center*, <http://lmnarchitects.com/project/hawaii-convention-center>, (accessed: November 10, 2015)

Figure 20 Images of the First Hawaiian Center (left) and the Hawai'i Convention Center (right).

One of the outstanding buildings designed in the 21st century is the Moana Pacific by Architects Hawai'i LTD. The building is described as a 'lifestyle' residence and uses "texture, space, light and the abundant greenery to reflect the gracious beauty of Hawai'i" and also utilized glass that curves to fit the oval shape, removing any harsh vertical lines, and uses elliptical-shaped towers that "complement the blues of the sky and ocean." New technologies were utilized in the glass to allow for ventilation while trapping heat, with one panel opening for ventilation.⁵¹

⁵¹Architects Hawai'i Ltd., Moana Pacific, <http://www.ahldesign.com/projects/moana-pacific/>, (accessed: November 10, 2015)

Figure 21 Image of the Moana Pacific.

Another important step for Hawai'i and its culture came in 2015 when the U.S. Census recognized Hawaiian Pidgin as an official language of Hawai'i in November of 2015.⁵² People of different ages and races have used Hawaiian Pidgin throughout Hawai'i for centuries. Hawai'i Pidgin is, in fact, a creole language, Hawaiian Creole English, and is exclusively spoken in Hawai'i. The results of a five-year survey conducted by the U.S. Census showed that a number of participants listed Pidgin as the language they speak at home.

This section showed that transitions through architectural styles and the influences of the historic events occurring in Hawai'i over the last 230 years focusing on the relations between people, language, architecture, and culture. As more and more immigrants came to Hawai'i for work, they brought with them their language and their culture, which slowly translated into and blended with the architecture, language, and culture of Hawai'i. The earliest immigrants to Hawai'i

⁵²Bu Kerry Chan Laddaran, CNN, *Pidgin English now an official language of Hawai'i*, <http://www.cnn.com/2015/11/12/living/pidgin-english-hawaii/>, (accessed: November 12, 2015)

developed their own communities and established churches and other buildings associated with their language community. Emerging language communities have not had this time or the space to develop a sense of communities as earlier language groups have, especially in the case of language schools.

The two following sections focus on the history of Pidgin, the language that developed on the plantations between the new language communities, and the history of language schools on O‘ahu.

2.2 History of Hawaiian Pidgin

Commonly referred to as “Pidgin,” Hawaiian Pidgin is in fact a creole language, a dialect that has developed from English. The official title for “Pidgin” is Hawaiian Creole English and is a full-fledged, nativized, and demographically stable natural language. Prior to the development of Hawaiian Pidgin as a way of communication between different language speakers on the island was the development of Pidgin Hawaiian. Pidgin Hawaiian was a true pidgin, a simplified means of communication between two or more different groups of people and developed using the Hawaiian language as a base structure. Three major events in the 1800s caused Pidgin Hawaiian to be used outside the limited sphere of fur traders and drifters. These events were the sandalwood trade in 1810, the arrival of missionaries in 1820, and the whaling industry in the 1840s and 1850s. It was the major means of communication before the development of Hawaiian Creole English explains Dutton in a lecture entitled ‘The Hawaiian Islands and people.’ It was “far easier for a white to acquire the Hawaiian language than for the Hawaiian to acquire English, and as a consequence, few of the natives are able to converse or read

except in their own tongue. On the other hand, the white residents can converse easily with the natives, and some of them have obtained an excellent knowledge of the Hawaiian language, while almost all the whites can at least use an intelligible jargon.”⁵³ This also proved true for the first groups of Chinese and Portuguese immigrants explain Coulter and Chun from their article Chinese rice farmers in Hawai‘i, “some of the Chinese who spoke different dialects found the Hawaiian language the most common means of communication between themselves. Some of the old Chinese interviewed for this study recalled with amusement sitting on rice banks between patty [sic] fields side by side with natives, trying to imitate the sounds of Hawaiian so that they could learn to exchange ideas.”⁵⁴ Hawaiian, Chinese, Portuguese, and Japanese immigrants, along with their American plantation bosses, initially relied on Hawaiian and Hawaiian Pidgin in the plantation setting, rather than another language. Pidgin English started to developed after the Treaty of Reciprocity between the United States and Hawai‘i in 1876, which allowed for tax-free trading in Hawai‘i, and led to the “complete dependence upon a plantation economy.” This, in turn, caused a “polyglot flood of imported laborers,” state Reinecke in their article for the American Journal of Sociology “Pidgin English” in Hawai‘i.⁵⁵ With the influx of new laborers from around the world and the increase in English-speaking foremen, the inevitable switch from Pidgin Hawaiian to an English-based pidgin, occurred. Pidgin Hawaiian was unable to last due to the

inconsistency in the varieties of grammar and vocabulary used by different people

⁵³Clarence Edward Dutton, *The Hawaiian Islands and people*. A lecture delivered at the U.S. National Museum under the auspices of the Smithsonian Institution and the Anthropological and Biological Societies of Washington (Washington D.C.: Judd & Detweiler, 1884)

⁵⁴J. W. Coulter, & Chun, K. C., Chinese rice farmers in Hawai‘i. Research publications, no. 16 (Honolulu: University of Hawai‘i Press, Honolulu, 1937) pp. 38.

⁵⁵John E.Reinecke, “Pidgin English” in Hawai‘i: A Local Study in the Sociology of Language, American Journal of Sociology, Vol. 43, No. 5 (March 1938) <http://www.jstor.org/stable/2768923> (accessed: November 12, 2015)

on different islands, and due to the periods of time Pidgin Hawaiian went unused when trade boats were not in Hawai'i. The only way for a pidgin to develop to a language is if it is also regularly used as the main means of communication.

Hawaiian Creole English (HCE) developed on sugar plantations after the influx of new workers from various regions around the world, and was shaped by the hierarchy of command of an English-speaking foreman. This switch to HCE happened when the dominance of the English language could be seen in schools as Reinecke explains in their entry "Pidgin English" in Hawai'i. "In 1876, English was the medium of instruction of 31.3 percent of the school children; in 1886, of 77.6 percent; in 1895, of 99.5 percent; in 1902, of all."⁵⁶ The push to use English was only enhanced with the Official English Movement of Hawai'i in 1896 and allowed pidgin to be strongly influenced by English grammar and sentence structure. Reinecke states in *Language and dialect in Hawai'i: A sociolinguistic history* to 1935 that many issues arose among the emerging immigrant groups when learning English, and each group would blame the other for the improper and incorrect use of English.

"The writer remembers vividly the sharpness with which a part-Hawaiian teacher insisted how disgraceful it is that a teacher in the public schools should write such wretched English as she showed in a letter from a young Japanese. (The influx of Japanese teachers brings severe competition to the older established nationalities.) Ethnic groups for which one feels some contempt are, naturally, especially prone to be careless in their speech. Thus, the Portuguese, who stress the wrong words and speak with a distinctive intonation, are often thought of as

⁵⁶John E. Reinecke, "Pidgin English" in *Hawai'i: A Local Study in the Sociology of Language*, *American Journal of Sociology*, Vol. 43, No. 5 (March 1938) <http://www.jstor.org/stable/2768923> (accessed: November 12, 2015)

having originated the “pidgin.” The Japanese, who are actually at a disadvantage in English because they live in large communities with close-knit family relationships, are blamed for the whole low level of Island English while some young Japanese are beginning to lay the blame upon the Filipinos.”⁵⁷

Another push increasing the use of English on the plantations occurred when Portuguese laborers started working as lunas (foreman) and assistant lunas, explains Reinecke, “the Portuguese generally acquired some form of ‘broken English’ and avoided Hawaiian.” However, it is consequential to note that they did not avoid Pidgin Hawaiian altogether. It was still a prominent language in the field at the time, and the actual switch from Pidgin Hawaiian to Pidgin English was a slow process.

The current Hawaiian Creole English originates from the HCE from plantations, but has continually developed and refined itself in the past decades. Today there is a separation not in Pidgin Hawaiian and Pidgin English, but in Hawaiian Creole English and Hawai‘i English explains Katie Drager in her paper *Pidgin and Hawai‘i Pidgin: an Overview*,

“Pidgin and Hawai‘i English each have an inventory of sounds, words, and grammatical structures that, when taken together, are unique to the islands. Additionally, both rely on shared cultural knowledge, such as how to talk story and how to use false reference and vague language to create solidarity. While efforts have been underway to raise awareness about the linguistic validity and social value of Pidgin in particular, there is still a great deal of work to be done.”⁵⁸

⁵⁷John E. Reinecke, “Pidgin English” in *Hawai‘i: A Local Study in the Sociology of Language*, <http://www.jstor.org/stable/2768923> (accessed: November 12, 2015)

⁵⁸Katie Drager, *Pidgin and Hawai‘i English: an overview*, *Journal of Language, Translation, and Intercultural Communication*, 1(1): 61-73, 2012, <http://katiedrager.com/papers/Pidgin%20and%20Hawaii%20English.pdf>, (accessed on November 12, 2015)

In her last statement referring to the “efforts underway to raise awareness ... of Pidgin” has come to fruition with the recent acknowledgment by the U.S. Census of Hawaiian Pidgin as a language by the Hawai‘i Census as of November 2015.⁵⁹ Pidgin has been a major initiator in connecting the different language communities on O‘ahu, through the development of a common language, used to communicate with one another. Emerging communities do not have the same histories with the existing language communities and do not have the help of developing a new Pidgin to interact with the current communities. Without a sense of community and place, emerging language groups run the risk of concentrating too heavily on teaching English to the younger generations, affecting the permanence of the language of the emerging community.

2.3 History of Language Schools

There are multiple accounts of the original language school to appear in Hawai‘i, the Report of the Governor in 1921 states, “probably the first foreign-language school in Hawai‘i was Chinese” and “prior to and in the early eighties, there were a number of families or small private schools for the instruction of Chinese children and in the Chinese language.” The report also gives an origin date to a German language school on Kaua‘i, the Lihue German school, to 1882, as well as a Portuguese language school that opened in Honolulu in 1889. The school continued to gain attention by the Portuguese Benevolent Society, but by the time Portugal sent a teacher to “conduct a school in the Portuguese language”

⁵⁹Hawai‘i News Now, *Pidgin now recognized as official language*, <http://www.hawaiinewsnow.com/story/30515676/pidgin-now-recognized-as-official-language>, (accessed: November 14, 2015)

it was “met with little enthusiasm and the school was discontinued,” the same fate was seen by the German language school.⁶⁰ A Survey of Education in Hawai‘i made under the direction of the Commissioner of Education explains that “the first language school in the islands organized exclusively for children of foreign parentage was... established in Honolulu, in April 1896, by Rev. Takie Okumura, for Japanese children.”⁶¹ The 1921 Governor’s Report also describes how “other national groups besides the Japanese have organized language schools: the Koreans have 10 schools: the Chinese 12.”⁶²

After WWI, the foreign languages in Hawai‘i ran into issues with the Territorial Government. One particular law, Act 30, regulated the enrollment and other aspects of foreign language schools, with the intent of shutting down the schools, as an earlier 1921 Governor’s Report states. “Many language schools have developed a nationalistic character that raises a serious question in the public mind as to their influence on children who are accepted as American citizens.” Though the act passed in 1920 the Report of the Governor from 1928 states, “following six years of supervision under constant litigation, the Ninth Appellate Court in San Francisco rendered a decision on March 22, 1926, ruling the Territorial foreign language school law to be unconstitutional.” The decision was upheld by the United States Supreme Court in Encyclopedia⁶³

WWII saw another act placed on language schools, Act 104, another Territorial law restricting language school attendance intended as “the death blow

60Hawai‘i Governor, U.S. Government Printing Office, 1928 - Hawai‘i, *Laws of the Territory of Hawai‘i Passed by the Legislature* (Hawai‘i: Bulletin Publishing Company, 1921) pp.5.

61Commissioner of Education, *A Survey of Education in Hawai‘i*, Department of the Interior, Bureau of Education (Washington D.C., Government Printing Press, 1920) pp.107.

62Hawai‘i Governor, U.S. Government Printing Office, 1928 - Hawai‘i, *Laws of the Territory of Hawai‘i Passed by the Legislature* (Hawai‘i: Bulletin Publishing Company, 1921) pp.6.

63Hawai‘i Governor, pp.83.

to all foreign language schools.” The act passed, but was quickly challenged by Chinese language schools, and was eventually deemed unconstitutional in 1947.⁶⁴

The 1960s and 1970s saw a cultural revival of many foreign language schools in Hawai‘i, but “not to the degree or extent as earlier periods,” explains Densho changes in regard to Japanese language schools.⁶⁵ Other language schools saw the same types of changes though this time period, with the Hawaiian language seeing the largest improvement of other language schools with the passing of Article X, Section 4 in 1978, which states:

- “The State shall promote the study of Hawaiian culture, history and language...in the public schools.”

- “The use of community expertise shall be encouraged as suitable and essential means in the furtherance of the Hawaiian educational program.”⁶⁶

In 1980, The Office of Instructional Support established the Hawai‘i Studies Program, and in 1986, The Hawaiian Language Immersion Program was developed. Unfortunately, other languages did not fare as well as the Hawaiian language programs. The Chinese language schools experienced problems when the government marked a large portion of Chinatown for redevelopment in the 1960s, an area where most Chinese schools had been located. The sudden relocation of the schools and the attempt to find funds and properties caused the new schools to delay reopening for over a decade. Other reasons behind the decline in school enrollment was that most ethnic groups in Hawai‘i were now American-born and held less interest in sending their children to language schools.

⁶⁴Dorothy Brown Aspinwall, *Languages in Hawai‘i*, PMLA Vol. 74, No. 4, Part 2: Supplement (pp. 7-13), (New York: Modern Language Association, 1960) pp. 8.

⁶⁵Kelli, Nakamura, Densho Encyclopedia, *Japanese language schools* <http://encyclopedia.densho.org/Japanese%20language%20schools/>, (accessed: November 10, 2015)

⁶⁶Hawai‘i Department of Education, State Constitution, Article X, Section 4, 1978.

Today, the interest in language schools has steadily increased, and many schools currently offer classes before school, after school, on weekends, and as summer programs. However, due to other extracurricular activities students are involved in at their primary schools, the time available for students to attend a foreign language school is still falling. Emerging language communities will feel these effects the strongest as they do not have these resources, a language school or an after-school program to send their youngest generation to. It is important that the emerging communities learn from the existing communities not to wait until it is too late to establish a language school or resource. The Hawaiian language immersion programs have been extremely successful in protecting and continuing the Hawaiian language. If emerging language communities are informed of the importance of establishing a language school as early as possible, it can act as a way to bring the community together, allowing them to make sure the younger generation still feels connected to the ancestral language and culture, and that the other language communities can communicate, interact, and learn from the emerging community about their language and their culture.

2.4 Language Schools

2.41 Definition

A language school is defined by the English Dictionary as, “a school where one studies a foreign language. Classes at a language school are usually geared towards, but not limited to, communicative competence in a foreign language. Language learning in such schools typically supplements formal education or

existing knowledge of a foreign language. Students vary widely by age, educational background, work experience, and language proficiency.”⁶⁷ In this study, a language school is defined as described above, but also includes schools that take place outside compulsory education of a student, such as a weekend and after-school program.

2.42 Types of Language Schools

There are different types of language schools where language education takes place, the most common being in a specialized, dedicated language school, the second as a general subject in primary, secondary, or higher-education school, or through digital and online methods, such as books, CDs, and DVDs. There are also a variety of views and theories on the nature of language learning, which serve as the basis for developing teaching methods in language learning. The three views are Structural, Functional, and Interactional. These three theories are subsequently used to provide a framework to “motivate a particular teaching method,” describes Jack Richards in his book titled *Approaches and Methods in Language Teaching*.⁶⁸ The frameworks are further split up into eight methods; the Oral Approach the Audiolingual Method, Communicative Language Teaching, Total Physical Response, The Silent Way, Community Language Learning, The Natural Approach, and Suggestopedia.

The Structural View is “the view that language is a system of structurally related elements for the coding of meaning,” explains Richards.⁶⁹ This view sees

⁶⁷ENGLISH DICTIONARY. *Language school* [online] - Edition 3.2, <http://englishdictionary.education/en/language-school> (accessed on April 12, 2016)

⁶⁸Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching* (Cambridge: Cambridge University Press, 1986) pp. 17.

⁶⁹Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language*

language learning as the mastery and memorization of the elements of language: the phonological units, grammatical units, grammatical operations, and lexical items.

The Functional View is “the view that language is a vehicle for the expression of functional meaning... This theory emphasizes the semantic and communicative dimension rather than merely the grammatical characteristics of language,” describes Richards.⁷⁷ Instead of organizing teaching methods by grammatical characteristics, like the structural view, the functional view uses the concepts of meaning and functions instead.

The final view is the Interactional View, which, explained by Richards, “sees language as a vehicle for the realization of interpersonal relationships and for the performance of social transactions between individuals.”⁷⁷ This view focuses less on how a language is taught, and instead focuses on the idea that language can help maintain and create social relationships.

From these three views, 8 methods have been developed through the combination and reinterpretation of the views. The first is the Oral Approach, which developed from the outdated direct method, which was popularly used in private language classes in the 1800s, but did not do well in public language schools as many students were not dedicated enough to pick up the language. The Oral Approach uses the basis of the direct method, teaching in the second language, but to do so in a scientific and structured way. Main characteristics of the approach is that teaching begins first orally; teaching only occurs in the target language; new ideas should be introduced practically; grammar should be taught from simple to complex; and reading and writing are to be introduced after a lexical and *Teaching* (Cambridge: Cambridge University Press, 1986) pp. 14.

grammatical basis is developed.⁷⁰

The second approach, the Audiolingual Approach, came about when the U.S. Government acknowledged the need for a more intensive method of teaching a foreign language. There are four major principle behind this approach describes Richards, “1. Foreign language learning is basically a process of mechanical habit formation... 2. Language skills are learned more effectively if the items to be learned in the target language are presented in spoken form before they are seen in written form... 3. Analogy provides a better foundation for language learning than analysis... 4. The meanings that the words of a language have for the native speaker can be learned only in a linguistic and cultural context and not in isolation.”⁷¹ The approach is characterized by dialogue and drills used for teaching, which are repeated and memorized.

The third approach is the Communicative Learning Teaching, which became popular as the Audiolingual method stopped being used. This was partially due to the varied way in which the approach can be interpreted and “attributed to the fact that practitioners from different educational traditions can identify with it, and consequently interpret it in different ways.”⁷² The method ranges from highlighting the fact that meaning is one of the most important aspects of language learning to; the individual creates language through trial and error to; the teacher cannot know what language the students are using. What is common across the different ways the Communicative Language Learning “is a theory of language teaching that starts from a communicative model of language and language use, and that seeks

⁷⁰Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching* (Cambridge: Cambridge University Press, 1986) pp. 34.

⁷¹Richards pp. 51.

⁷²Richards pp. 68.

to translate this into design for an institutional system, for materials, for teacher and learner roles and behaviors, and for classroom activities and techniques.”⁷³

The fourth approach is the Total Physical Response, which uses speech and one’s actions as a language tool. The idea was developed to parallel the idea from the way a child learns their first language by responding physically to speech before being able to reply orally. James Asher, a professor of psychology at San Jose State University, developed the approach and had three views of why the Total Physical Response was an effective method for language learning. The first is the Bio-program is the idea that “first and second language learning as a parallel process” and “second language teaching and learning should reflect the naturalistic process of first language learning.”⁷⁴ The second was Brain Lateralization, which made sure both halves of the brain were used during the language-learning process. The last view was the Reduction of Stress; simply to make sure the environment where a language is being taught is free of any stresses.

The fifth method is the Silent Way, developed by Caleb Gattegno and is similar to other language-learning views with the primary idea that the teacher should be as silent as possible while teaching. Richards broadly explains the view in three points. “Learning is facilitated if the learner discovers or creates rather than remembers and repeats what is to be learned. Learning is facilitated by accompanying (mediating) physical objects. Learning is facilitated by problem solving involving the material to be learned.”⁷⁵

The sixth method is Community Language Learning, developed by Charles

⁷³Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching*, pp. 69.

⁷⁴Richards, pp. 90.

⁷⁵Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching*, (Cambridge: Cambridge University Press, 1986) pp. 99.

Curran and associates who used counseling methods, giving one person advice, assistance, or support, as the role of teacher in the classroom. A typical class is described by Richards as “a group of learners sit in a circle around the teacher standing outside the circle; a student whispers a message in the native tongue; the teacher translates it into the foreign language; the student repeats the message in the foreign language into a cassette; students compose further message in the foreign language with the teacher’s help; students reflect about their feelings.”⁷⁶

The seventh method is the Natural Approach, developed by Tracy Terrell, a teacher of Spanish, and Stephen Krashen, an applied linguist at the University of Southern California. The approach has a backing of scientific studies on language acquisition resulting in five hypotheses, which describes the design and procedures that the method is based from:

1. “The Acquisition/Learning Hypothesis” states that there are two ways of learning a foreign language, the ‘natural’ way, acquisition, and the ‘conscious’ method, learning, in which rules are developed for language learning.

2. “The Monitor Hypothesis” states that “we may call upon learned knowledge to correct ourselves when we communicate, but that conscious learning has only this function.”

3. “The Natural Order Hypothesis” shows that grammatical structures are learned in predictable order resembling the way a child learns a first language.

4. “The Input Hypothesis” focuses upon the idea that people learn more when elements slightly outside of ones current level of proficiency is taught to them. In this way, one has to use context clues to determine the meaning of new words and sentences, again much like the way a child learns a first language.

⁷⁶Richards, pp. 113.

5. “The Affective Filter Hypothesis” uses the word filter to describe a learner’s emotional state and three conditions that can impede or benefit one’s language acquisition; Motivation, Self-confidence, and Anxiety.⁷⁷

The eighth and final method is Suggestopedia, developed by Bulgarian educator Georgi Lozanov and is described as “a specific set of learning recommendations derived from Suggestology,” by Richards. Suggestology and Suggestopedia look at unconscious and nonrational influences and redirecting them “so as to optimize learning.” This can range from the decoration in a room to the use of music or the behavior of a teacher. The main objective of Suggestopedia is “to deliver advanced conversational proficiency quickly.”⁷⁸

Of the eighth methods, many are still used in language schools today, and other are used in combination to more effectively teach students a foreign language. The most popular method is the Communicative Language Teaching as it can be adapted for a variety of learning environments and proficiency level of students.

Aside from these types of views and methods, there are also a variety of techniques employed by students and teachers to understand the process of language learning, and can be seen utilized in the above programs. The common teaching and learning strategies include listening, reading, code switching (the mixing of both the native language with the foreign language during a sentence when speaking), learning vocabulary, blended learning (mixes the classroom setting with distance, or electronic computer or web-based education method), skills learning (which mixes reading, listening, speaking and writing and encourages students to work with other students), sandwich technique (inserting the foreign

⁷⁷Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching*, (Cambridge: Cambridge University Press, 1986) pp. 131-132.

⁷⁸Richards, pp. 144-147.

language translation in between the native language utterance), and back-chaining (used when a word in a foreign language is difficult to pronounce, so the teacher pronounces the syllabus of a word from the end to beginning).

2.43 Importance of Language Schools

There is an abundance of reasons why language education is considered important in the U.S. as well as globally. In a paper published by Fredrick Jackson from the National Foreign Language Center at the University of Maryland, and Margaret Malone of the Center for Applied Linguistics, they list six key benefits for learning a second language in school:

“1- Has a positive effect on intellectual growth and enriches and enhances a child’s mental development, as shown by results in other coursework and on standardized tests;

2- Leaves students with more flexibility in thinking, greater sensibility to language and a better ear for listening;

3- Improves a child’s understanding of his or her native language;

4- Improves a child’s ability to learn another foreign language;

5 -Opens the door to other cultures and helps a child understand and appreciate people from other countries; and

6- Increases job opportunities in careers where knowing another language is an asset.”⁷⁹

Although the U.S. had pushed for major language reform in the 20th century

⁷⁹Frederick Jackson and Margaret E. Malone, *Building the Foreign Language Capacity We Need: Toward a Comprehensive Strategy for a National Language Framework*, April 5, 2009, <http://www.cal.org/resource-center/publications/building-foreign-language-capacity> (accessed on April 12, 2016).

with the Bilingual Education Act passed in 1968, the No Child Left Behind policy terminated this Act, and offers no support for native language learning, emphasizing the need for students to be taught solely in English only. However, in 2007 and 2008 a few public laws were passed including the Higher Education Opportunity Act, which forgives student debt for those who become foreign language teachers of a critical language. Another bill passed, the America Creating Opportunities to Meaningfully Promote Excellence in Technology, Education, and Science, which “expands critical foreign language programs in elementary and secondary school in order to increase the number of students studying and becoming proficient in these languages.”⁸⁰

Aside from the positive impact language schools have by preserving native languages and the development of a more culturally aware citizen, it also affects technology, media, science, international relations, tourism, and globalization. Although English continues to be one of the most important and common languages used internationally, information and people in the industries above have a wealth of knowledge that is not translated or available in English. Learning the foreign languages in the areas where new developments are occurring will benefit the U.S. on a national and global level.

2.44 Immersion Schools in Asia and Europe

Unlike the U.S., Europe and Asia require foreign language learning in primary and secondary school. Europe made sure that by 1998, nearly every student learned at least one foreign language as part of his or her compulsory education.

⁸⁰Jackson, (accessed on April 12, 2016).

In a variety of countries in Europe, a secondary school requires a student to learn two foreign languages. In total, about half of Europe's primary students learn a foreign language. The other half begins foreign language learning from the start of secondary school. As for the United Kingdom alone, "it has been compulsory for primary school children to be taught at least one language," since 2010.⁸¹

Asia does not have the same overarching rules as Europe, but they do share a similar quality where many countries are required to learn multiple languages in school. In Hong Kong, where English and Cantonese are official languages, both are required courses to take in compulsory education. A recent trend has shown a popular growth in Mandarin speaking schools; Mandarin becomes a required course in secondary education. China, where many regions speak a dialect unintelligible to Mandarin speakers, classes of Mandarin as a foreign language have been added to the curriculum of many schools in the countryside of China. In 2001, a law passed requiring Mandarin foreign language class to start during primary school.⁸²

In Japan, there has been a lack of foreign language learning in early education. There have been a few changes to help foreign language learning; at the end of the 20th century English classes were added into a few public primary schools. From 2011, English has been added as a required subject from the 5th grade.⁸³

Singapore, like Hong Kong, has more than one official language, Mandarin,
81BBC News, *Teach foreign languages from age five, says Gove*, Education and Family,
<http://www.bbc.co.uk/news/education-15135560> (accessed April 12, 2016)

82Zhou, Minglang, and Hongkai Sun, *Language Policy in the People's Republic of China*, Springer Netherlands, 2004, ebook, https://archive.org/stream/springer_10.1007-1-4020-8039-5/10.1007-1-4020-8039-5#page/n3/mode/2up (accessed: April 12, 2016)

83Takahiro Fukada, *Are schools ready for English*, The Japan Times, February 2011,
http://www.japantimes.co.jp/news/2011/02/26/news/are-schools-ready-for-english/#.VyyMIGOG_yU (accessed: April 12, 2016)

Chinese, Malay, and Tamil. Typically, students will go to a school in their language community that teaches English and also teaches their native tongue. These schools use bilingual teaching methods where both languages are taken by students up to the pre-university level. Students may begin learning a third language in junior college.

2.5 Language Schools on O‘ahu

The image below shows the location of each language school and lists the corresponding name of the different language schools.



Figure 22 Map of the location of the language schools investigated in this research.

2.51 Language Communities

There are seven language communities that this research paper focuses

on, Hawaiian, Chinese, Filipino, Japanese, Korean, Portuguese, Spanish, as well as a group of Smaller Language Communities, which looks at Tongan, Samoan, and private schools offering more than one language for a student to learn. Below I give an overview of the language schools that were investigated to develop a list of demographics of the languages schools. The full detailed demographics list can be found in the Appendix.

Japanese Language Schools

The Japanese Language schools boast the longest years in operation out of all the language school communities. They are also commonly seen in older plantation style building and houses and are located mainly in central Honolulu, in the Mō'ili'ili and Mānoa area.

Mānoa Japanese Language School



Figure 23 Image of the Mānoa Japanese Language School and surrounding neighborhood characteristics.

The Mānoa language school dates back to the start of the 20th century and is a private school dedicated to the “advancement of the Japanese Language, culture, and arts for all ages and abilities” (MJLS) In 1962 they opened their current location in Upper Mānoa and typically have around 250 students enrolled annually.

The school is located in Upper Mānoa surrounded by single family homes and single story shops. The school has been opened for over 100 years and is just under 15,000 sqft. They are currently open and are nearby parks, retail stores, schools, and public transit.

Mō'ili'ili Community Center

The Mō'ili'ili Community Center also dates back over a century ago to the end of the 19th century when it started teaching many small Japanese language classes. Today it has around 60 students enrolled in afternoon programs in its Mō'ili'ili location. It is located in a mixed-use residential and retail area just south of



Figure 24 Mō'ili'ili Community Center and the surrounding neighborhood characteristics.

the University of Hawai'i at Mānoa in a high-density area (39,141 people per sqmi.). The center is conveniently located next to parks, retail stores, and public transit.

Wai'alae Asahi Japanese School

The Wai'alae School offers after school classes for 20-30 students. The school Started 58 years ago and has an experienced teaching staff, and is part of a statewide group of Japanese language school programs. The focus of the school



Figure 25 Image of the Wai'alaie Asahi Japanese School and the surrounding neighborhood characteristics.

are the skills to be able to read and write Japanese, but they also have a variety of cultural activities for students to participate in. The school is located in the Wai'alaie-Kāhala area and is in a largely residential area, with Kaimuki Middle School and Kapi'olani Community college a few blocks away. The school is also nearby parks, retail, and public transit.

The Hawai'i Japanese School



Figure 26 Image of the Hawai'i Japanese School and the surrounding neighborhood characteristics.

Also known as the Rainbow School, the Hawai'i Japanese School is the youngest of the Japanese language programs researched, and holds class on the

weekends. The school enrolls over 500 students annually and has a variety of levels for Japanese language learners. The school is located just south of UH Mānoa and is in a mixed retail and residential neighborhood. The school is located nearby parks, schools, retail stores, and public transit.

Fort Gakuen Japanese Language School

The Fort Gakuen Language School is a part of the Hongwanji Mission School and aligns itself with Buddhist Values. They boast a small student to teacher ratio, 18:1, and offer classes after school and during the summer. They also offer



Figure 27 Image of Fort Gakuen Japanese Language School and the main facade.

a number of classes to immerse students in Japanese culture. The school takes in students from as early as 2 years and enrolls around 350 students annually. The school is located in Kapālama along the Pali Highway and is nearby churches, parks, retail stores, schools, and public transit.

Chinese Language Schools

While the two prominent language schools are found in Chinatown, the Mun Lun school, and the Sui Wah school, the other schools can be found in central

Honolulu. An interesting point about the different Chinese language schools was that each school claimed they were the first Chinese language school on O‘ahu, in actuality, the Mun Lun school is the oldest, dating back to the beginning of the twentieth century.

Chinese Language Learning Center

The Chinese Language Learning Center focuses their teaching on native English speakers and provides bilingual and bi-cultural education. The school is located in Kaimukī and they encourage peers as well as parents to attend class. They have a range of programs depending on age and Chinese proficiency and



Figure 28 Image of the Chinese Language Learning Center and the surrounding neighborhood characteristics.

meet predominantly two to three days a week after school. The school is located in a residential district with the main shopping street running along Wai‘alae Ave. They enroll around 4 to 5 students in 6 different proficiency levels and has been around for almost 10 years. The school is located near parks, schools, and public transit.

Hawai‘i Chinese Immersion School

The Hawai‘i Chinese Immersion program focuses on the long-term



Figure 29 Image of the Hawai'i Chinese Immersion School and the surrounding neighborhood characteristics.

acquisition of Mandarin and requires a meeting between parents and students prior to enrollment. They also have a range of levels from beginner to advanced and meet after school in 10-week sessions. The headquarters and small meeting zones are located in Lower Mō'ili'ili while additional classrooms are located in Kāhala. The surrounding neighborhood is high density and urban (47, 383 people per sqmi,) and is located one street from the Hawai'i Convention Center. Being that it is an urban area, the school has access to retail shops, parks, churches, and public transit.

Mun Lun School



Figure 30 Image of the Mun Lun School and the surrounding neighborhood characteristics.

The Mun Lun school was founded in 1910 and is the oldest Chinese

language school in Hawai'i, originally teaching Cantonese, but has since switched to teaching the national language of China, Mandarin. The aim to strengthen the connection between the students and the language, as well as the culture of their parent's homeland. They also offer other cultural classes outside of the language classes and meet after school from around 3:30 to 5:00 pm. The school is located in the dense, urban district of Chinatown in a concrete two-story building next to a variety of retail shops and public transit. The school is also adjacent to parks and churches.

Sui Wah School



Figure 31 Image of the Sui Wah School and the surrounding neighborhood characteristics.

Established in 1986, The Sui Wah School began as a playground and has quickly grown into a substantial sized school with a student body of over 200. The classes are held in the Yat Sen Cultural Center in Chinatown around the corner from the Mun Lun School. The students meet weekly on Sunday mornings from 9 am to 12 pm. The school is located near schools, parks, retail stores, and public transit.

Tzu Chi Foundation

The Tzu Chi Academy is linked to the Taiwan Buddhist Tzu Chi Foundation and teaches Mandarin language and cultural courses alongside a holistic education of which includes morality, wisdom, kinesthesia, team spirit, and aesthetics. The academy was established in 1996 and has around 120 students that meet on the



Figure 32 Image of the Tzu Chi Foundation and the surrounding neighborhood characteristics.

weekends in Fall and Spring semesters. The school is located in the Wai‘alae-Kāhala area nearby the Kapi‘olani Community College and has access to parks, schools, retail stores, and public transit.

Korean Language Schools

Although Koreans have a long history in Hawai‘i, there are not as many dedicated language schools or programs in Hawai‘i. The language community seems to have noticed the disinterest of the younger generation in learning Korean and have begun plans in building a Hawai‘i Korean Cultural Center for the Korean community in Hawai‘i.

Full Gospel Church of O'ahu

The Full Gospel Church of O'ahu turns 15 years old this year and incorporates a faith-based Korean language program within the church. Students are placed into suitable courses based on their proficiency level and are also exposed to Korean culture. Classes are offered in two semesters, Spring and Fall, and meet Fridays from 3:00 to 4:00 pm. The program meets in the Full Gospel in



Figure 33 Image of the Full Gospel Church of O'ahu and the surrounding neighborhood characteristics.

the Kaheka St. - Makaloa St. area in a very commercial and retail district. Due to its location, the church is located close to parks, retail store, other churches, and public transit.

Korean Christian Church



Figure 34 Image of the Korean Christian Church and the surrounding neighborhood characteristics.

The church itself was established in 1938, the 'Haram' Korean school is

around 10 years old. The language classes are held once a week from 9:00 am to 1:00 pm over a period of four months. Not only do the classes offer traditional reading, writing, listening, and speaking language classes, they also offer Korean culture classes. The school is located in the Lanakila district and typically teaches students who are currently enrolled in Elementary school. Parks, retail stores, other churches, and public transit are within walking radius to the school.

'Aiea Korean Methodist Church

The language classes offered at the 'Aiea Korean Methodist Church overlap



Figure 35 Image of the 'Aiea Korean Methodist Church and the surrounding neighborhood characteristics.

with the Sunday school program offered to students that last a period of six months. The language class is held every Wednesday afternoon and typically starts in the Summer. There are four levels of classes depending on the proficiency of the student. The school is located in a large residential community and is located near retail stores and transit stops.

Bethany Korean United Methodist Church

The Bethany Korean United Methodist Church has limited Korean language classes at the moment, as many of the previous students, typically children of those



Figure 36 Image of the Bethany Korean United Methodist Church and the large electrical tower that sits on the site.

that attend the church, feel they do not need to learn Korean. The church also lacks qualified Korean teachers for the language program. As of now the church offers Korean language service at 11:30 am every Sunday. The church is located in a SEARS distribution center and the site there is a large electrical tower which sits just off the parking lot. Although the function of the site the church sits on is commercial, the nearby area is largely residential, single family homes. The church is located near schools, retail stores, other churches, public transit, and will be adjacent to the HART system.

Hawai'i Cedar Church

The Hawai'i Cedar Church is just over 30 years old, and the affiliated Korean language and culture program is just over 10 years old. The church is in the process of starting another Korean Cultural School for children in Downtown Honolulu. The current program has around 10 students who meet after school in a building beside the church. The school is located in the Kalihi - Waena area in a dense residential area of single-story residential houses as well as larger apartment buildings. The church is easily accessible from transit stops and is also close to other churches,



Figure 37 Image of Hawaii Cedar Church and the entrance to the Korean Language program.

parks, and schools.

Filipino Language Schools (both Tagalog and Ilocano)

There has been a recent surge of interest in continuing to teach young students Filipino, and can be seen at the start of the Ilocano Language Acquisition and Immersion for the New Generation program which had its first graduating class last year.

Gumil Hawai'i



Figure 38 Image of Gumil Hawai'i and the a view of the entrance.

Gumil Hawai'i was organized in 1971 by a group of individuals who wanted

to establish an “Association of Ilocano Writers in Hawai’i.” Although they do not offer language courses, they make sure to document and preserve the Ilocano language and culture through literature. They are a recognized branch of the Gumil-Filipinas, and hold monthly meetings to discuss and share their writings. The organization is located in the Waikele area in a two-story wood and masonry home. The home is near parks, schools, retail stores, and public transit.

Ilocano Language Acquisition and Immersion for the New Generation (1st Language program)



Figure 39 Image of the Filipino Community Center.

The Ilocano Language Program (iLAING) saw its first graduating class of 15 students in May of 2015. iLAING is a three-month summer course that works with the University of Hawai’i Ilocano language program professor Dr. Aurelio Agcaoili. The top students had the opportunity to travel to the Philippines during the summer of 2015. The program is held at the Filipino Community Center in Waipio Gentry and is located in a mixed residential and retail area. The center is located near parks, schools, retail stores, churches, and public transit.

Iglesia ni Cristo

The last three examples for Filipino language schools are all churches that hold Ilocano and/or Tagalog services every Sunday. Each church is a part of the Iglesia ni Cristo, which was originally founded in Hawai'i in 1968, the first overseas Congregation of the Church. Since then the church has settled in a variety of locations including the Wahiawā, Waipahu, and Kalihi locations as shown to the left. All three locations examined in this research are near public transit lines.



Figure 40 Images of the Iglesia ni Cristo in Waipahu, Wahiawā, and Honolulu.

Portuguese Language Schools

Although the Portuguese language community was one of the earliest to arrive in Hawai'i, first arriving in the final quarter of the nineteenth century, they are one of the most under-represented language communities in Hawai'i. Aside from the language program at the University of Hawai'i at Mānoa, there were weekly meet-ups of people interested in learning Portuguese, and there are private Portuguese language tutors.

Portuguese Language Meet-up at Freshcafe

Lasting only a few years, the Portuguese Language Meet-up at Freshcafe was a popular spot to meet with other students interested in learning Portuguese. The meet ups welcomed those with any level of proficiency of the Portuguese language and were thought by an exchange student or resident originally from



Figure 41 Image of Fresh Cafe and the surrounding neighborhood characteristics.

South America. The class met in the evenings every weekend in the Kaka'ako area. The store was located in a dense urban area that had access to parks, retail, public transit, and is currently undergoing TOD growth.

UHM Language Program (Moore Hall)



Figure 42 Image of Moore Hall and the surrounding buildings on the UHM campus.

The UHM Portuguese Language Program is one of the only programs

offered in Hawai'i that teach Portuguese. The classes range from 100 level beginning classes to advanced 400 level classes, which allows students to go to a Portuguese-speaking country to study the language in a formal setting. Being that the classes are held at a University there are many resources for students located in the area including retail stores, parks, and access to public transit.

Honolulu Portuguese Lessons (Private)

Private Lessons are determined by location and availability of both the student and the tutor. A sample profile of a tutor listed in the Honolulu Area is seen below:

Figure 43 Image of Portuguese Language Tutor.

My name is Lilian. I majored in Brazilian and Japanese studies at the Federal University of Rio de Janeiro (UFRJ) and, passionate about languages, I have worked in the fields of education and translation most of my life. After specializing in education at Mie University (Japan), I have worked several years as an educational counselor (for foreign children) in elementary and middle schools in Japan. Subsequently, I taught Portuguese at Kanda University of International Studies and Sophia University for about ten years, coupled with my work as an announcer/ translator at the Portuguese section of NHK World Radio Japan (International

Broadcasting).

Portuguese Genealogical and Historical Society of Hawai'i

The Portuguese Genealogical Society of Hawai'i (PGHS) was founded in 1981 and “made bread and malassadas to pay for the gathering of records, transcribing the Consulado Geral D Portugal Em Hawai'i, the manifest book of over



Figure 44 Image of the Palama Settlement where the Portuguese Genealogical and Historical Society of Hawai'i.

20,000 immigrants in alphabetical order.”⁸⁴ This genealogical register of Portuguese immigrants is now housed in the historic Palama Settlement on the corner of Palama Street and Vineyard Blvd. The society is open from 10 am to 3 pm on Monday, Wednesday, Friday, and Saturday. The society is located near schools, the Lanakila Health Center, and public transit.

Aprenda Portuguese at Adega (closed)

The Aprenda Portuguese Meet-up, like the Portuguese Language Meet-up at Freshcafe, the classes are no longer meeting but shared a similar relaxed environment welcoming all proficiency levels to learn Portuguese. Aprenda focused on a conversational class, taught by Brazilian-American Kristina Rinehart. The

⁸⁴Portuguese Genealogical Society of Hawai'i, *Founded*, <http://www.portugueseancestry.com/genealogy/html/phgs.cfm>, (accessed: November 9, 2015)



Figure 45 Image of the Old Adega storefront and the surrounding characteristics.

class met every week between 3:00 and 6:00 pm, with the conversational lessons beginning at 6:00 pm. The Adega store was located in central Chinatown and was near school, parks, retail, churches, and public transit.

Spanish Language Schools

There has been a recent interest in learning Spanish in Hawai'i, and can be seen in a variety of programs aimed at teaching kids as young as 1 years old. Only one school teaches Spanish as a language requirement in school, the other is are smaller language programs done after school or on the weekends.

Sol Spanish School



Figure 46 Image of Wai'alae Elementary School and the surrounding neighborhood characteristics.

The Sol Spanish School holds classes regularly at Wai'alae Elementary

Public Charter School in Kaimukī on Tuesdays and Thursday, as well as in other locations, depending on the student's availability and their proficiency level. The school has classes for those aged 5-10 years old but also has baby and toddler classes that are in Paki Park. The school also offers adult lessons on Tuesdays between 6:00 and 7:00 pm. The school is located in a mostly residential area is near schools, parks, and public transit.

Hola Keiki Spanish School Hawai'i

The Hola Keiki Spanish, similarly to the Sol Spanish School, offers a wide range of classes, from 18 months to private adult classes. Its major classes offered



Figure 47 Image of Kailua Christian Church and the surrounding neighborhood characteristics.

are for those between 3 and 9 years old and meet once a week for 60-minute sessions. The major focus of the Hola Keiki classes is for students to learn Spanish in an enjoyable environmental using imaginative and cognitive games. The school is held in the Kailua Christian Church located on Malunui Avenue in Kailua and is near parks, churches, and public transit.

Le Jardin Academy (Private School)

Le Jardin Academy, a private school located in the Kailua overlooking the Kawainui wetlands at the site of the old Kailua movie drive-in. The academy was



Figure 48 Image of Le Jardin Academy and the surrounding neighborhood characteristics.

founded in 1961 and offers Spanish language courses from the sixth to the twelfth grade. The school is located in Maunawili and is surrounded by forests including the Kawainui Regional Park. Although fairly secluded, the school is near parks, other schools, and public transit.

Nueva Esperanza, Dole Middle School



Figure 49 Image of Dole Middle School and the surrounding neighborhood characteristics.

Nueva Esperanza is affiliated with the New Hope Spanish Ministry and currently holds service every Sunday at 6:00 pm in the Dole Middle School Cafeteria. Although not a language school, Nueva Esperanza's services are done entirely in Spanish and are welcome to "those who speak fluent Spanish, have some understanding of the Spanish language, are studying Spanish or simply

have a love for the Hispanic people and the Latin culture.”⁸⁵ The school is located on Kamehameha IV Road in a mixed use area with apartment buildings and retail stores. The area surrounding the school includes parks, retail stores, and public transit.

Private Lessons, Honolulu Area

Private Lessons are determined by location and availability of both the student and the tutor. A sample profile can be seen below.

Figure 50 Image of Portuguese Language Tutor.

Leticia O., Honolulu, HI, \$60/hour, Native Spanish Speaker: Hello, I am a Honolulu-based native Spanish speaker who can fluently, read, write and speak in Spanish. I was most recently a teacher for small children in a local preschool, and have extensive experience teaching and tutoring students of all ages and nationalities. I grew up speaking Spanish to a Mother who was a stickler for grammatical correctness and studied the language and literature in Mexico once I was finished with my formal education. I have worked in Mexico City as a translator, interpreter and event planner, and interviewed and hired other translators and interpreters for events such as expositions, conferences, seminars, and

⁸⁵New Hope, *!bienvenidos!*, <http://enewhope.org/news/000671/index.php>, (accessed: November 9, 2015)

symposiums.

Hawaiian Language Schools

The Hawaiian Language has had a steady growth and revival with the designation of Hawaiian as an official language of Hawai'i. The Hawaiian population has increased in Hawai'i and native speakers of Hawaiian have risen from 2,000 to over 24,000 in the last decade. All the schools listed below are different types of Hawaiian language immersion programs.

Hau'ula Elementary School



Figure 51 Image of Hau'ula Elementary School and the surrounding characteristics.

Hau'ula Elementary is located in the Windward District of Hau'ula - Ka'a'awa and is one of two schools providing a full Hawaiian immersion program. "The school supports the transition of incoming kindergarten students with a number of programs, including a Keiki Steps to Kindergarten in the summer, special education preschool, Hawaiian immersion preschool and a Headstart preschool program for eligible students."⁸⁶ The surrounding area is mostly residential one story homes and

⁸⁶Hawai'i State Department of Education, *Hau'ula Elementary*, <http://www.hawaiipublicschools.org/ParentsAndStudents/EnrollingInSchool/SchoolFinder/Pages/Hauula-Elementary.aspx> (accessed: November 9, 2015)

is near to parks, churches, schools, and public transit.

Kula 'o Samuel M. Kamakau



Figure 52 Image of Kula 'o Samuel M. Kamakau and the surrounding characteristics.

Kula 'o Samuel M. Kamakau is named after Samuel Mānaikalani Kamakau, a noted Native Hawaiian scholar, genealogist, historian, teacher, and legislator renown for chronicling the traditional culture and history of Native Hawaiians. The school was established in 2000 and is a K through 12 Hawaiian language immersion programs in Kane'ohe. The school is located in Haiku near residential one-story homes and small retail stores. There are also parks, other schools, and access to public transit nearby.

Kula Kaiapuni 'O Ānuenue



Figure 53 Image of Kula Kaiapuni 'O Ānuenue and the surrounding characteristics.

Kula Kaiapuni 'O Ānuenue, also known as Ānuenue School, focuses

on teaching only in the Hawaiian Language until the fifth grade when English is introduced. The school takes part in regular State Student Council activities and events and is active in a variety of athletic events. The school is located in central Pālolo valley and is surrounded by single family homes. Although it is at the back of a valley, the school has direct access to parks, other schools and public transit.

Waiau Elementary School



Figure 54 Image of Waiau Elementary School.

Waiau Elementary was one of the first pilot Hawaiian immersion language programs developed by the Department of Education in 1987. This pilot program is connected to five schools across the islands, and the Waiau Elementary School in Lower Waiau has grown to have a student body of almost 300. This program focuses on the embedded learning of Hawaiian culture through the Hawaiian language. The school is located in lower Waiau near single family homes and is near parks and public transit.

Nānākuli Elementary School

From the official site for Nānākuli Elementary School, they describe themselves as a school that “services the Hawaiian Homesteads of Nānākuli Valley



Figure 55 Image of Nānākuli Elementary School and the surrounding neighborhood characteristics.

and Princess Kahanu Estates. In addition to instruction in English, a Hawaiian Language Immersion strand provides instruction in the Hawaiian language.”⁸⁷

The school also has a variety of extracurricular programs and clubs including iSIS Hawai‘i, Lions Club, CROC Hawai‘i, and Japan International Karate Center. The school is surrounded by single family homes and is located near the ocean. The school also has access to parks and public transit.

Smaller Language Schools and Communities

The Smaller Languages Communities looked at two Samoan Language programs, a Tongan language program, and smaller private language schools that allow students to learn more than one language at a time, such as the Little Ambassadors program, and the Honolulu Waldorf Academy.

Le Fetuao Samoan Language Center and Fesilafa’i Samoan Language Center

The Le Fetuao Samoan Language Center and the Fesilafa’i Samoan Language Center are affiliated with the same program but meet in different locations on the island. The Le Fetuao School meets at the Island Family Christian Church

⁸⁷Nanakuli Elementary School, About Us, <http://nes.nwcomplex.org>, (accessed on November 12, 2015)



Figure 56 Image of the Island Family Christian Church.

while the Fesilafa'i Samoan Language Center meets at the First Samoan Methodist Church in Salt Lake. Both also have strong ties with the University of Hawai'i Samoan Language and Culture Program. They hold afternoon weekend classes for children and adults. There is a fee for books and tuition depending on the length of the course. The recently received a three-year grant for Native American Language Preservation and Maintenance from the Administration for Native Americans (ANA). Both locations are largely surrounded by single family homes and are close to retail shops and public transit.

Te Lumanaki o Tokelau o Amelika



Figure 57 Image of the Family Home in Wahiawā (left) and the building used for classes (right).

Te Lumanaki o Tokelau o Amelika formed in 2005 under the title Te Taki Tokelau Community Inc. They began holding classes in the garage of the blue home shown above to the right in Wahiawā but now meet in a two-story building

in Mililani, shown in the lower right image, on Saturday mornings at 9:30 am.

There are currently 30 students enrolled in the language program, which focuses on reestablishing the Tokelauan language and culture. The current location for the language school is surrounded by apartment buildings and retail stores and has access to parks, churches, and public transit.

Little Ambassadors 3 locations:

Imperial Plaza, Classes at Yoga Ed., Classes at EPIC Foundation



Figure 58 Image of the Little Ambassador's Kaimukī location, Kaka'ako location, and Waipahu location

Little Ambassadors is a private language program that teaches a variety of lessons around O'ahu. The main languages programs at Little Ambassadors are Chinese, Japanese, Korean, and Spanish and hold classes for ages 1 - 11 years old. Classes are either in the afternoons during the week, or sometime during the day on the weekends for around one to two hours. The three images shown to the right are of the Kaka'ako, Kaimukī, and Waipio locations. Each location is closely located to parks, retail stores, and public transit.

Honolulu Waldorf School (Spanish and Japanese)



Figure 59 Image of Honolulu Waldorf Academy and the surrounding neighborhood characteristics.

The Honolulu Waldorf School offers a variety of subjects for students to take alongside the traditional education curriculum. One of the special subjects includes foreign language studies in Japanese and Spanish that are a part of the standard curriculum from the first to the sixth grade. In Middle School and High School, students then choose which language they would like to continue to study. The school is located in a small community of single family homes in Kuliouou district in Hawai'i Kai. The school is close to parks, schools, churches, and public transit.

2.52 Demographics of Current Language Schools

This section examines the relationship between the different language school and language demographic. The data extracted will be used to determine the need, type and characteristics of language schools on O'ahu. The information will also be used to inform the design of the proposed language center for the emerging language community.



Figure 60 Image of Honolulu Waldorf Academy and the surrounding neighborhood characteristics.

The map above shows the location of major language schools across the island of O‘ahu. The urban center of Honolulu is where most language school are located as it is the densest area of people per square mile. The more sporadic schools in the farther reaches of the island are Hawaiian language schools which relates to the population distribution of Native Hawaiians who reside on the West and Northeast coasts in large numbers, as well as the location of Hawaiian Homelands, DHHL landholdings for Native Hawaiians, in the Wai'anae, Nānākuli, and Ha'iku areas.

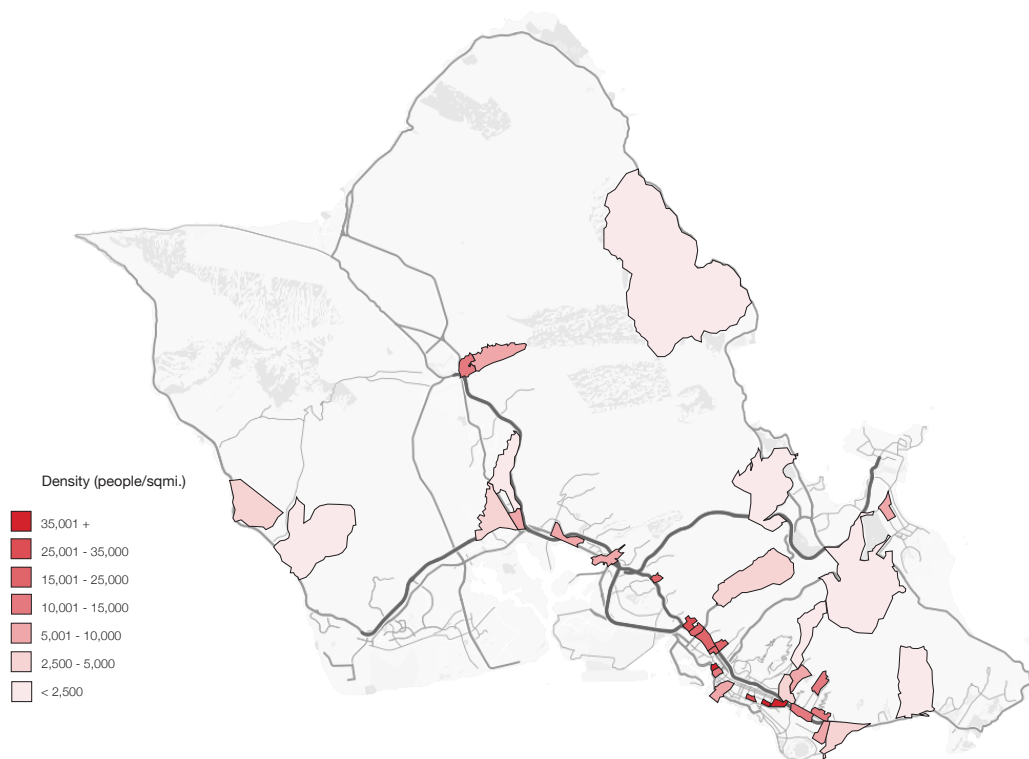


Figure 61 Density of People per Square Mile on O'ahu.

The map above highlights the districts where the language schools discussed in this research are located and the corresponding density of people in that area. Densities are highest in the urban core of Honolulu, where most language schools are located, and the second highest levels can be seen following the major transportation lines of Interstate H-1, which runs from Kapolei and ending in Kāhala, and the Interstate H-2, which runs from its intersection with the H-1 in Pearl City to its end in Wahiawā. The lowest densities are seen past where these major arteries of transportation end, towards the farther edges of the island.



Figure 62 Size of the Language Schools.

The map above shows the relationship between the different sizes of languages schools and their location on O‘ahu. The largest schools on the island tended to be in urban centers while the smaller schools were in more rural areas. These larger language schools were all dedicated language schools with the exception of Honolulu Waldorf Academy, which only requires language learning earlier on in the curriculum. Three out of the five 100,000+ square feet schools are Hawaiian Language Immersion programs. The smaller language schools are spread out sporadically across the island, with the smallest language schools being the Little Ambassadors location in Kaka‘ako at 622 sqft.

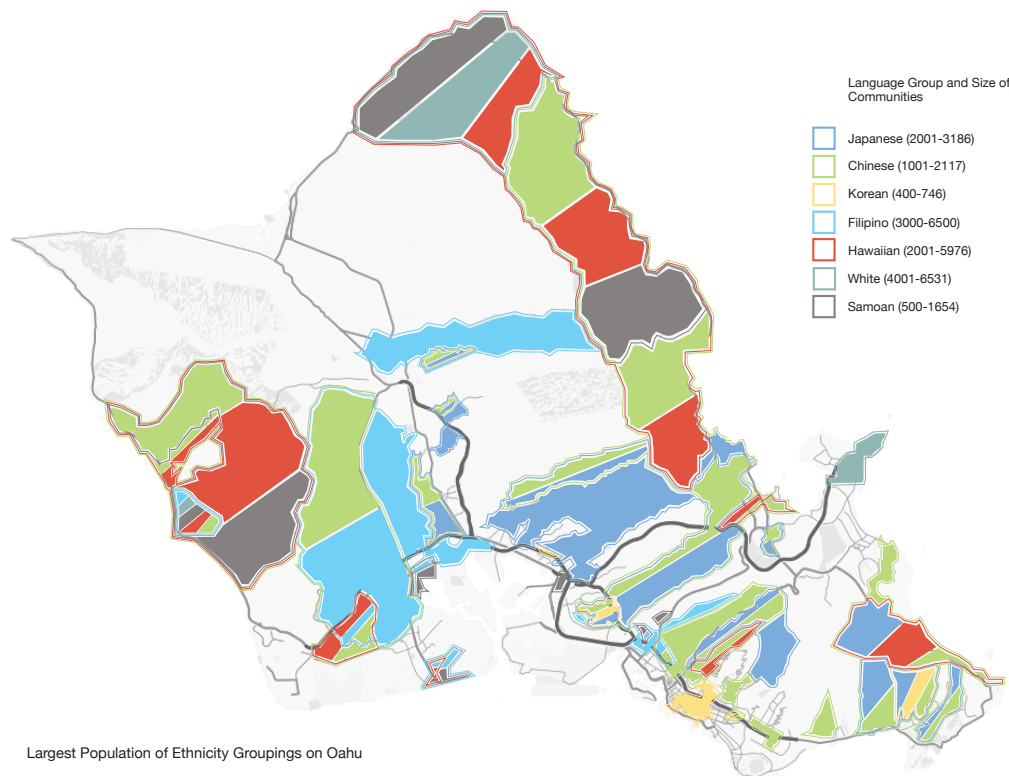


Figure 63 Distribution of Ethnicity Groups on O'ahu.

The map above represents the area where the largest populations of each language community reside. Each language community has a different number associated with the density of their population in a region. Caucasian and Filipino ethnicities were more likely to have higher numbers of population density the areas they reside in, due to the higher number of Filipino and Caucasian residents in Hawai'i, and also represent the communities as a whole. Native Hawaiians and Japanese language groups have the next highest community densities. The smallest density groups are the Korean and Samoan language communities, however, the Samoan community is spread out around the island, while the Korean community is mainly in the urban center of O'ahu. The Chinese language community is the most spread out around the island, as is the Hawaiian language community.

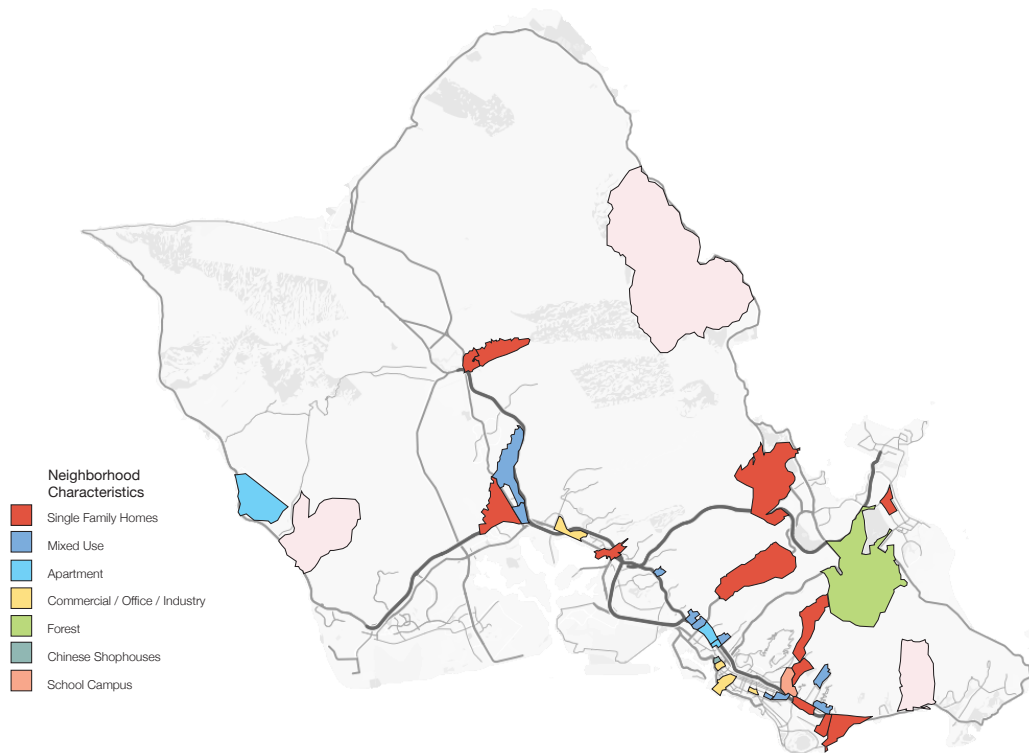


Figure 64 Neighborhood Characteristics Surrounding Language Schools.

The neighborhood characteristics surrounding the different language schools does not exclusively vary depending on area, language school type, or the language being taught. The characteristics vary depending on location, and the urban center shows that nearly every type of neighborhood can be found. One trend that can be seen from the above map are the expansive school campuses are in more remote areas with more available space. One exception is the Fort Gakuen Japanese Language School which runs along the Pali Highway in a highly urbanized area. Another trend that can be inferred from the above map is that many of the smaller language communities are held in single-family homes and apartment environments, as they tend to hold classes within a home or a rent out space at a nearby building.



Figure 65 Building Types of each Language School.

A large majority of the language schools or language programs held on O'ahu do not have their own dedicated school, instead, they are held at other locations. The most common place for a language community to meet is within or affiliated with a church. Many of the language communities in Hawai'i are strongly tied to a religious sect and has been a major factor in allowing the existing language groups to develop a sense of community. It is also tied to the fact that many languages are beginning to understand the importance of having the youngest generations learn their ancestral languages and do not have a dedicated space to begin many of their language programs. The second most common building type schools.



Figure 66 Construction Types of each Language School.

The map above describes the type of material used in the construction of each language school. Most schools around the island are built with common materials wood and masonry, the most common being entirely out of wood. The next most common building material is concrete and is seen in apartment buildings and newly constructed churches. The other category includes materials such as coral and more complex building that use a variety of building materials and technologies.



Figure 67 Resources available to Language Schools within a 1/4 Mile Radius.

While visiting the language school certain resources were investigated to see if they were in a walkable distance (circle extending from the school for 1/4 mile in every direction). The resources that were looked for were access to transit lines, retail stores, parks, schools, churches, and hospitals. Every school is within walking distance to a public transit line and most schools were close to retail stores and parks. The resource least likely to be in walking distance from the language schools was a hospital.



Figure 68 Overlay of Sugarcane Plantations with existing Language Schools.

The above map shows the relation of existing language schools and the location of Sugar Plantations from 1902. Aside from the urban center, Honolulu, which is where a majority of the language schools are located, the more rural schools directly overlap or are adjacent to the location of the language. This represents how the different language communities were organized by the plantation leaders upon their arrival. Communities were typically separated from one another and many of the language communities still exist in those areas. The density of language schools within the urban center represents the move of communities to the job center and to make it easier for those to access their language schools and programs.

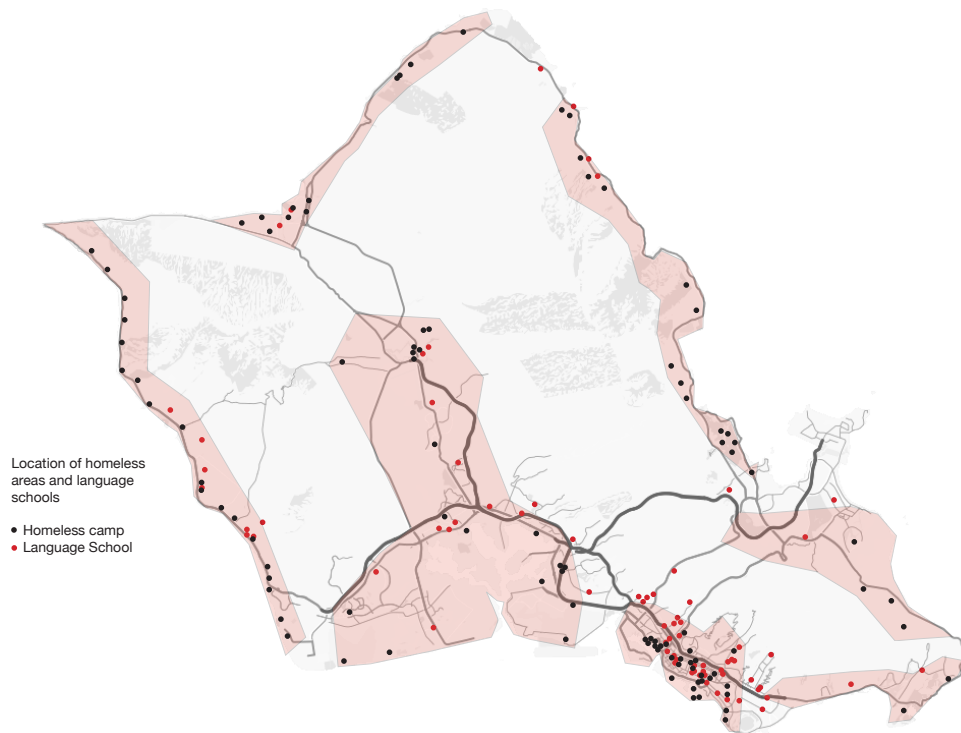


Figure 69 Overlay of Homeless Camps and Language Schools.

The map above shows the overlay of homeless communities with the location of language schools. The number of homeless communities documented by the State of Hawai'i's Department of Human Services far exceeds the number of language schools. There is a larger density of homeless communities near the urban center, but the other communities extend to all other areas around the island. One trend that can be seen is that most homeless communities are nearby the coast/beach on O'ahu if they are not within a more urbanized area.

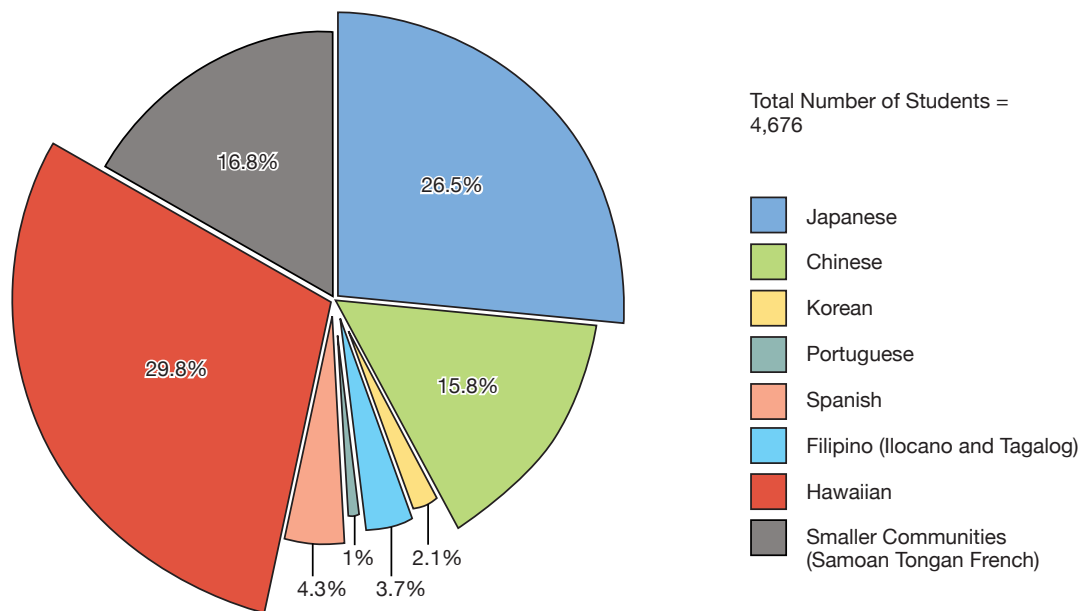


Figure 70 Percentage of the Total Number of Students Enrolled in a Language School from each Language Community.

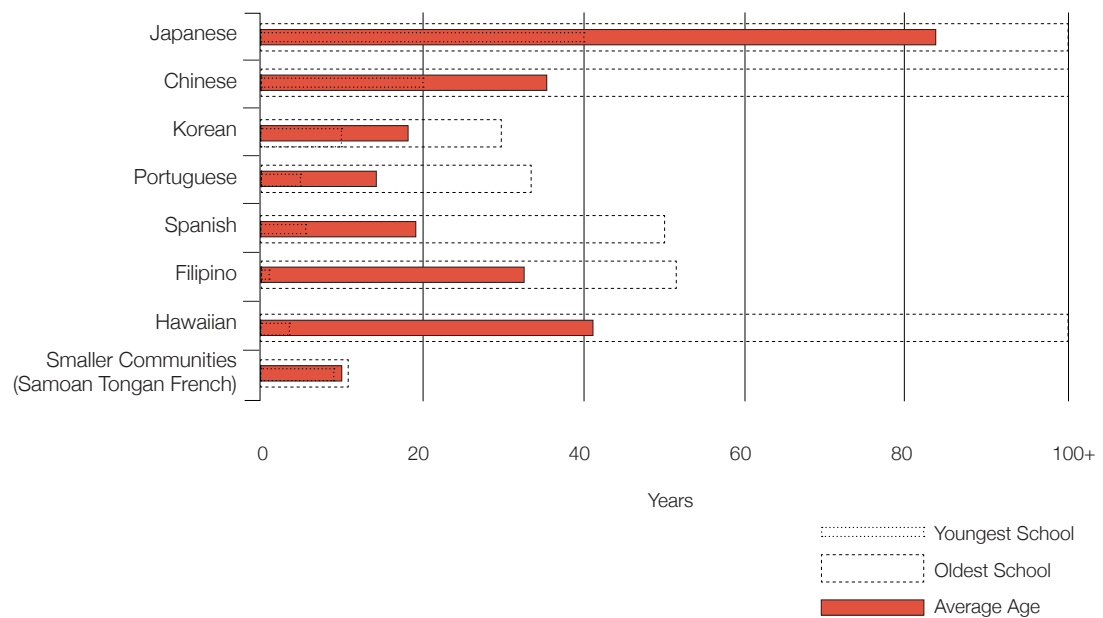


Figure 71 Number of Years Language Schools have been in Operation Separated by Language.

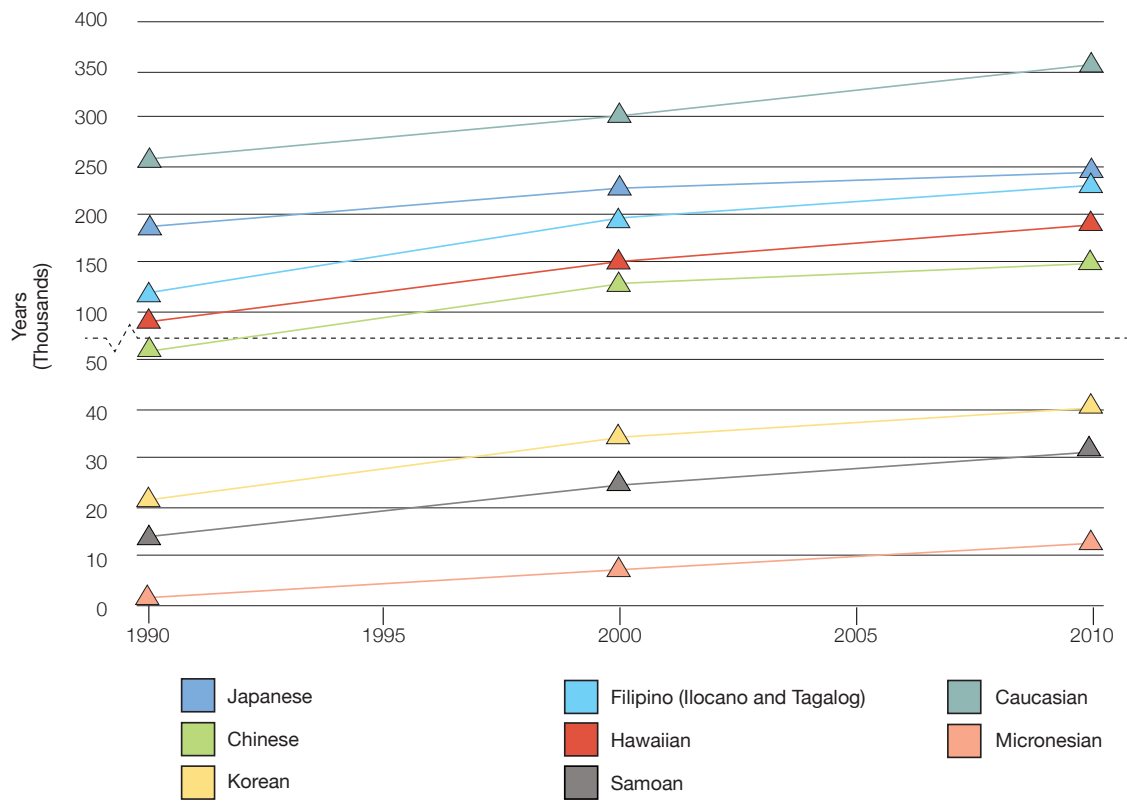


Figure 72 Population by Race from 1990 to 2010 (Alone and in Combination).

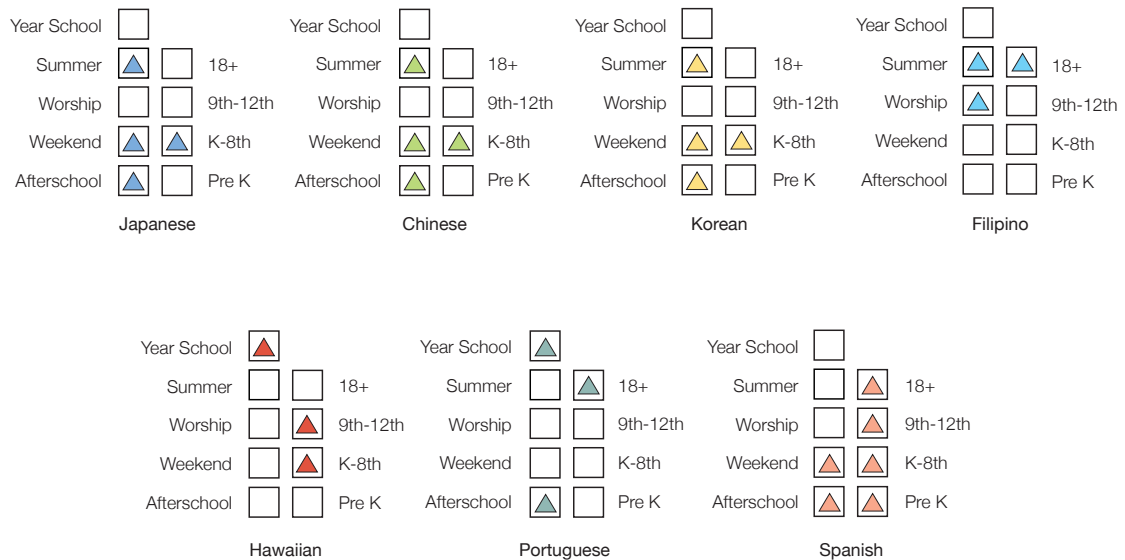


Figure 73 Typical Age Range of Students and Class Schedule.

2.6 Emerging Language Community: Marshallese

The historical timeline of the Marshall Islands is also very similar to Hawai'i, first coming into contact with the Spanish at the end of the 1400s, and eventually becoming home to various European and American beachcombers, traders, and missionaries. This too influenced the architecture and can be seen in a number of traditional Spanish Catholic Churches. Traditionally the architecture of the Marshall Islands was characterized by a lofted thatched roof house built on stilts. The floor of the house is covered with a coral gravel and mats are then placed on the ground for comfort. After the arrival of Europeans, walls were added to the traditional post and roof structures.

Figure 74 Image of Traditional Marshallese Structures

The 1800s saw an ever increasing influence by the Germans who signed a contract with the Marshall Islands, via Great Britain, to become a German protectorate.

Less than 20 years after the signing of the protectorate, Japan took the Marshall Islands from Germany. The islands were then mandated to Japan by the League of Nations, and the Marshallese had almost no power in their own government. Japan continued to hold the islands until the end of World War II when the United States

took control of the islands. Already devastated by war, the U.S. continued nuclear testing in the Pacific around the Marshall Islands. It wasn't until the late 1980s with the signing of the COFA, The Compact of Free Association, between the U.S. and the Federated States of Micronesia, the Marshall Islands, and Palau, formerly known as the Trust Territory of the Pacific Islands. The agreement required the U.S. government to assist and encourage the people of the Trust Territory towards self-government and independence and to provide guaranteed financial aid over a 15-year period in exchange for full international defense authority and responsibilities. The Marshall Islands are now known as the Republic of the Marshall Islands.

The RMI is made up of two archipelagic island chains of 29 atolls, each made up of many small islets, and five single islands which are a part of Micronesia in the Pacific Ocean. The Islands share a similar climate to Hawai'i being tropical with hot and humid temperatures and having two major seasons, wet and dry. Major features of their community include strong family ties in which everything in the community, with land ownership tying separate families into the same clan. It also extends to the preparation of food, including breadfruit, arrowroot, taro, coconut, and screwpine, and the harvesting of resources which is divided amongst everyone. This sense of community can also be seen in the way the land is used in the Marshall Islands. A households would own a piece of land that would run from the lagoon side of the island to the ocean, and would include a variety of resources that were carefully placed based on wind and soil patterns, and can be seen in the image on the following page.⁸⁸

88 Dirk HR Spennemann, Digital Micronesia- An Electronic Library and Archive, <http://marshall.csu.edu.au/Marshalls/html/essays/es-tslm-2.html>, (accessed: October 13, 2016)

Figure 75 Image of Traditional Marshallese Land Division

An interesting point to note is that while most of the population is indigenous, there are a large number of Marshallese that have mixed Japanese, German, and American heritage due to earlier occupations and colonization of the islands. The islands also share similar cultural aspects to Hawai'i seen in their traditional weaving and tattoos, but most importantly in their navigation and canoeing skills.⁸⁹ A major connection between Micronesian and Native Hawaiian is explained by Chad Blair in his article "An Untold Story of American Immigration, when the Polynesian Voyaging Society was established, Hawaiians re-learned how to navigate and sail the canoe from Mau Piailug "the Micronesian Navigator who taught traditional wayfaring methods to the crew of the Hōkūle'a,"⁹⁰

With the recent influx of Marshallese it is important to understand why the community is leaving there island in search of a new home. The story dates back to 1946 when the United States signed an international agreement first took control

⁸⁹RMI Embassy, *Culture*, <http://www.rmiembassyus.org/Culture.htm> (accessed: April 12, 2016)

⁹⁰Chad Blair, *No Aloha of Micronesians in Hawai'i*, Civil Beat News, June, 2011, <http://www.civilbeat.com/2011/06/11650-no-aloha-for-micronesians-in-Hawai'i/> (accessed: April 13, 2016)

of the islands. While the U.S. provided domestic programs to the islands, there are various reports criticizing the U.S. for failing to providing the adequate services.

“American administration in almost every area: poor transportation, failure to settle war damage claims; failure to adequately compensate for land taken for military purposes; poor living conditions[;] inadequate economic development; inadequate education programs; and almost nonexistent medical care.”⁹¹ On top of the of the criticisms, between 1946 and 1958, the U.S. conducted nearly 70 nuclear weapon tests around the Marshall Islands, with the largest test happening in March of 1954, 1,000 times the strength of the bomb dropped on Hiroshima.⁹² However, under the contract, these were deemed necessary tests done by the U.S. to ensure the safety of all in times of war. The Trust Territories knew little about nuclear weapons and were forced to relocate after their islands became radioactive zones. Many tried to move back to the islands in the 1950s and 60s, and some islands were initially resettled in the 70s, but the communities had to be removed again after realizing food grown on the islands had high levels of radiation. A United Nations report from 2012 shows that the islands are still affected by major environmental contamination issues and are currently under environmental monitoring.⁹³

Although the COFA allows those from the Federated States of Micronesia, the Marshall Islands, and Palau to freely travel between the U.S. and their home islands, many have moved for better jobs and to allow their children to go to American schools to learn English. In addition to the reasons mentioned above,

⁹¹Donald F. McHenry, *Micronesia: Trust Betrayed -- Altruism vs. Self Interest in American Foreign Policy*, (Washington D.C., Carnegie Endowment for International Peace, 1975) pp.13.

⁹²Nuclear Weapon Archive, *Operation Castle*, May, 2006. <http://nuclearweaponarchive.org/Usa/Tests/Castle.html> (accessed: April 22, 2016)

⁹³United Nations, General Assembly Human Rights Council Twenty-first session, Agenda item 3, *Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development*, A/HRC/21/48/Add.1, September 2012.

the Marshallese communities have been moving to the U.S. and Hawai'i due to the extensive damage resulting from nuclear testing. They seek better healthcare options in the U.S., particularly to treat medical issues developed from years of prolonged exposure to high radiation levels, especially cancer. (United Nations Report) The COFA, however, is likely to not be renewed and will end in 2023, and will greatly affect Micronesia and the Marshall Islands.⁹⁴

The emerging Marshallese language community chose Hawai'i for a number of complex reasons concerning the safety of their islands, climate change, and seeking better education and healthcare for their families. Unlike earlier immigrants to Hawai'i, they have not been coming here with a job planned for them, nor do they have adequate housing options available as did earlier immigrants to Hawai'i, and because of this, they are losing a sense of pride in who they are and where they are from, which will, in turn, affect the survival of their culture and community. Smaller language community discussed earlier in this research, such as the Tokelauan community, came to a turning point when they realized they needed to take it upon themselves to re-establish their community and culture in Hawai'i. Luckily for their community, it was fairly well connected and they have had access to centers to teach their language and culture to the younger generation. However, the lack of a sense of community for the Marshallese and Micronesian people keeps them from feeling proud of their culture and also keeps them from joining together and developing a way to establish them in Hawai'i. As the newest and one of the fastest growing language communities to Hawai'i, and the complex reasons forcing them to leave their islands, they need a space to help their transition to the island of

⁹⁴Chad Blair, *No Aloha of Micronesians in Hawai'i*, Civil Beat News, June, 2011, <http://www.civilbeat.com/2011/06/11650-no-aloha-for-micronesians-in-Hawai'i/> (accessed: April 13, 2016)

Hawai'i, and have a resource they can use to develop their own community here.

To help with the transition to Hawai'i, a relatively new organization has formed called We Are Oceania (WAO), is a collaborative project sponsored by Partners In Development Foundation (PIDF) that aims at "centralizing the support system for all Micronesian communities, families and individuals in Hawai'i. The goal is to open a WAO One-Stop-Micronesian Center dedicated to the development, implementation, and management of initiatives aimed at addressing various Micronesian community needs. A core team of Micronesian leaders and stakeholders mentored by the PIDF will lead the WAO project in its planning and implementation phases."⁹⁵ They have just recently opened their one-stop center in the St Episcopal Church in Kalihi which provides basic translation services, legal assistance, dealing with employers or landlords, and enrolling in health insurance. This is an important first step in helping the emerging language community help ease the transition to a more western lifestyle, and allow the community to gradually develop their own sense of community.

3.0 Architecture

3.1 Language School Design Characteristics

There are a large number of design criteria that affect the design of a school. Each state develops their own overarching standards, and each school district is able to use those set of rules and further adapt them for their district. One design standard used by a variety of states is the CHPS system, which

⁹⁵ We Are Oceania, About WAO, <http://www.weareoceania.org/about-us/>, (accessed : June 29, 2016)

stands for Collaborative for High-Performance Standard, and is currently used in Hawai'i. Important aspects of the standards include sustainable design, daylighting, ventilation, energy management, water systems, landscaping, and material use. Although these are all very important features in school design, they are a bit general for the design of a language school. One school district, the Beaverton School District in Oregon, has developed a set of design characteristics led by DOWA – IBI Group Architects, Inc. & WHPacific, Inc. that focus on the concept of “WE” and how that influences the design of a school.⁹⁶

They have broken down the design characteristics into 15 categories, Student Centered, Collaboration, Varied Adaptable Spaces, Flexible Agile Spaces, Multi-Use Spaces, Organization/Viewability, Age Appropriate, School-Centered, Welcoming, Exterior Access, Safety/Security, Seamless Technology, Building as a Learning Tool, Natural Light, and Acoustics. These criteria are used alongside the school's mission, goals, and four pillars of learning, which are to expect excellence, embrace equity, to innovate, and to collaborate. These Specifications, like the CHPS design criteria provide a base for the design of a school. Because this research focuses on the design of a language center eight characteristics have been modified to influence and direct the design and program for the language center.

⁹⁶DOWA - IBI Group Architects, Inc. & WHPacific, Inc., Beaverton School District, Education Specifications: Volume I - Elementary Schools, May 2014.

Figure 76 The Design Elements as Explained by the Beaverton Education Specifications.

Student-Centered Design

An approach to education that is focused on the needs of students, encouraging student choice, independence and access. It has as much to do with a culture of collaboration as it does the physical environment. Student-centered, teacher-driven professional collaboration spaces and places should be provided.

Collaboration

School design should model a school-wide emphasis on collaboration (teacher to teacher, teacher to student, student to student). Special attention and care should

be taken to develop and design spaces and places that foster collaboration.

Learning versus Interacting

Learning happens in a variety of ways, individually, in small and large groups, in project-based activities, hands on and in ways supported by limitless kinds of technology. Learning environments need to be flexible, multipurpose, easily manipulated, accessible, student-centered with easy access to the outdoors.

Organization and Viewability

A visually open school is desirable. The ability to see and be seen contributes to a more collaborative atmosphere and safer environment. Take care to balance this characteristic where safety is concerned.

Visual Aids

Making sure there is space for written, spoken, and visual learning to take place. Visual learning also happens throughout the school, and can be seen in sign-age and bulletins.

School-Centered Design

Symbolic Center is important, a well-designed Lobby/Entry that looks like an art gallery or presentation venue can be an effective Symbolic Center. It could highlight student work, important accomplishments, upcoming events and reinforce that values that make the school successful. It is important that the Center conveys the mission and values of the school, engages the student, and make it a visitors can

use. It should be prominent and if possible viewable when you enter the school.

Safety and Security

Balance planning concepts with building security. Security should be integrated as unobtrusively as possible. Security should be pervasive and seamless. Care should be taken to avoid strategies that contributes to the users feeling more fearful.

Acoustics

Interior functions require active, semi quiet and quiet acoustical characteristics depending on their use. Instruction benefits from properly tuned spaces and student performance is positively affected by properly designed learning spaces.

3.2 Language School Building Types

Much like the design characteristics of a school, the building design types for a school follow a similarly regulated structure. There are four major types of schools as defined by Alessandro Rigolon from the University of Bologna based on an analysis of morphologies and spatial layouts. The four types, Courtyard, Block, Cluster, and Town-like, are on the following pages.

Courtyard Typology

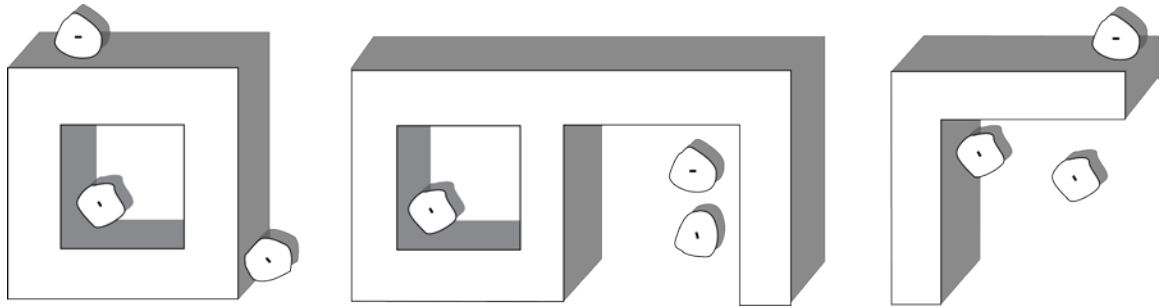


Figure 77 Image of the Courtyard Typology.

The key features of the courtyard typology are, first, that it provides a visual focus by locating all of the classrooms around a central courtyard or corridor space. The second feature is that it creates a feeling of safety, again through the shape of the space wrapping around a central area, allowing students and teachers to view the entire space from all areas of the building. The last feature is that it allows students to feel a sense of ownership of their school.

Block Typology

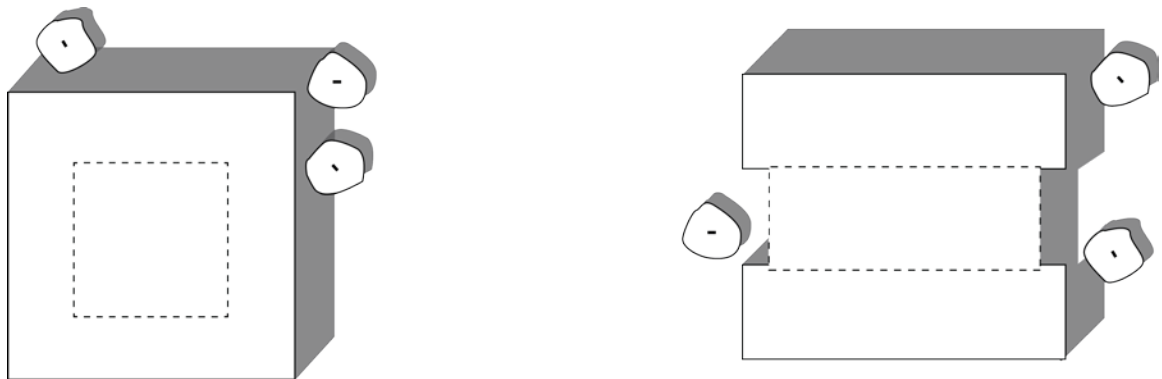


Figure 78 Image of the Block Typology.

The block school typology is characterized by winding internal streets, with all of the circulation happening within the building. It allows for a classroom-free environment allowing for flexible learning spaces. Finally, the internal space is

divided by compact volumes, not by circulation corridors or hallways.

Cluster Typology

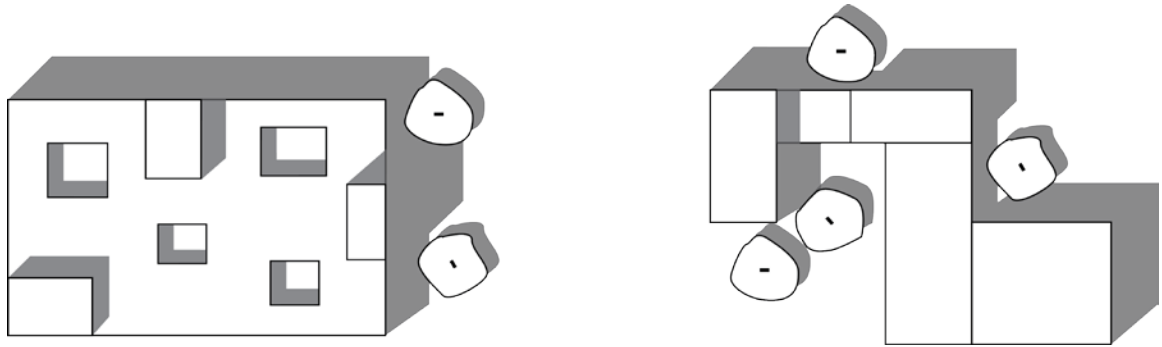


Figure 79 Image of the Cluster Typology.

The major feature of the cluster typology is that the major volume is broken up into a variety of smaller volumes. This allows for smaller learning communities which in turn create a sense of belonging for students and teachers. Finally, the space is made up of separate volumes which allow for more active spaces within the building.

Town-like Typology

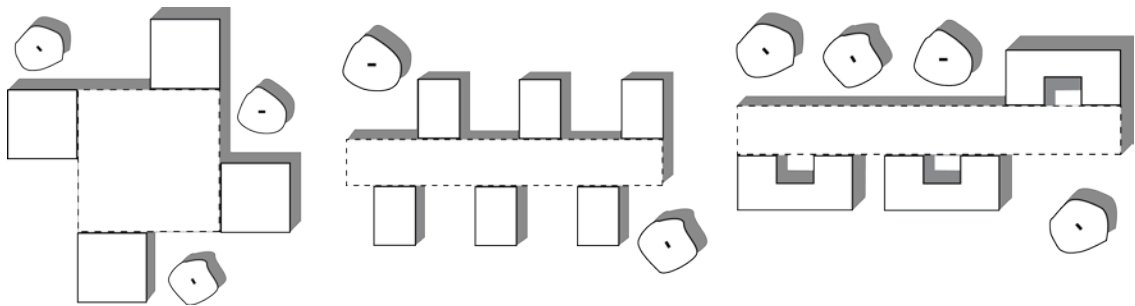


Figure 80 Image of the Town-like Typology.

The last school typology is the town-like type and is characterized by a series of roads which divides different areas of the school. It is also characterized by a variety of spaces which relate to the variety of function, emphasizing the “town” feeling.

This typology also allows for more private spaces that are more organic than the earlier discussed typologies.

3.3 O‘ahu Language School Building Types

Using the base school typologies from the section above, five O‘ahu language school typologies have been developed. These language school typologies developed from the 43 different language schools investigated in this research and include the house typology, the dedicated school typology, church typology, borrowed space typology, and the downtown typology.

A- House Typology

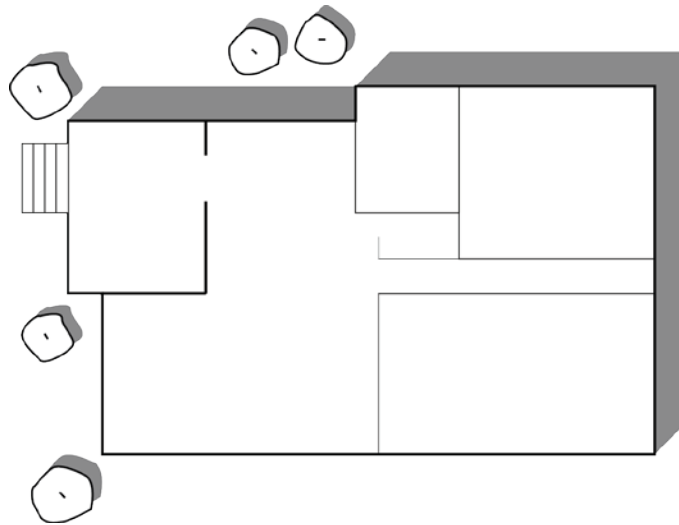


Figure 81 Image of the House Typology.

The house typology is characterized by a single building with adjacent internal rooms, including a kitchen space alongside a major learning space. The major features of the house typology includes small, intimate feeling spaces. This provides a comfortable and casual environment for to students to learn a language in.

Also, because this typology resembles one's own house, it provides a private and safe environment for language learning. Five of the Forty-three language school investigated follow this typology, one example is the Chinese Language Learning Center in Kaimukī.

B- Dedicated School

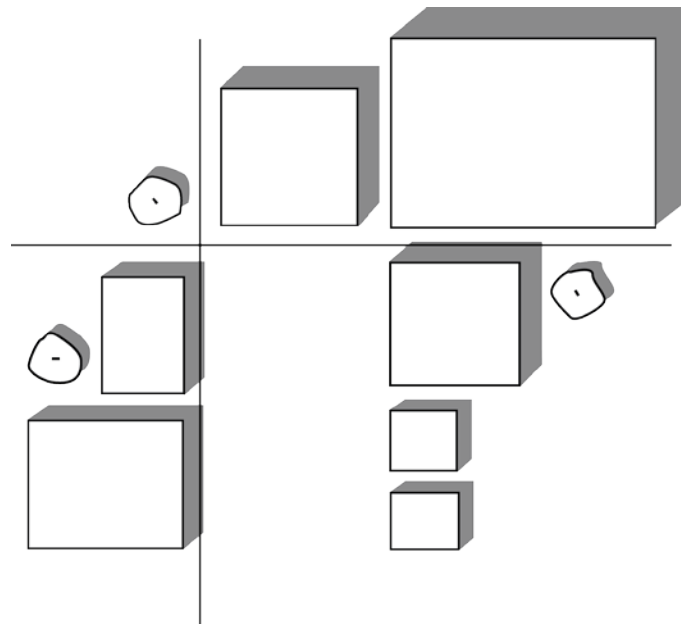


Figure 82 Image of the Dedicated School Typology.

The dedicated school typology is similar to the cluster and town typologies discussed earlier, however, in Hawai'i the major spaces are split up into separate buildings. The major characteristics of this typology are the dedicated spaces for learning to create a school environment. The school itself supports longer hours for language learning than the other school typologies. Eleven schools on the island use this typology, one example is the Kula Kaiapuni 'O Ānuenue School in Pālolo.

C- Church Typology

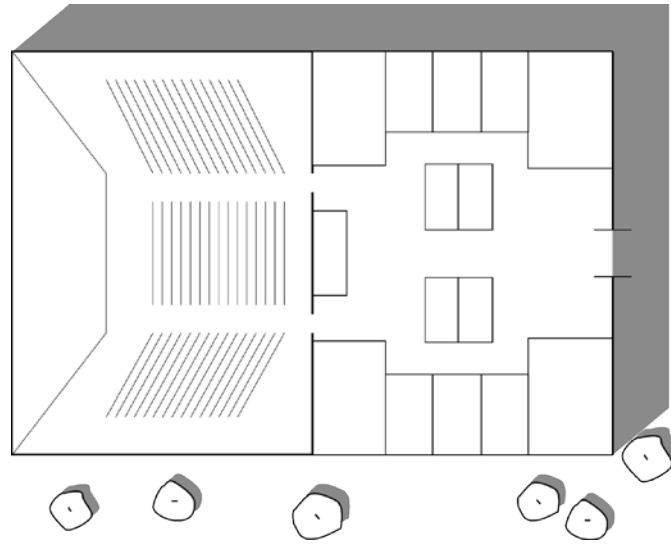


Figure 83 Image of the Church Typology.

The church typology is characterized by rows of small rooms along a corridor, as is adjacent or involved with a church. The language school typology is community-based and allows for the community to help and be involved with the language school. Although typically the classrooms are conducted in small offices spaces in the church, there is the option of utilizing the larger service hall space. Twelve of the language school around the island fall into this typology with the 'Aiea Korean Methodist Church being a prominent example.

D- Borrowed Space Typology

The borrowed space typology, unlike the church and dedicated school typology, language schools rent a space to use as a classroom. Typically the space is in a community center and is a large multi-functional box. There are no partition walls and the acoustic quality is not very good for language learning. In some cases

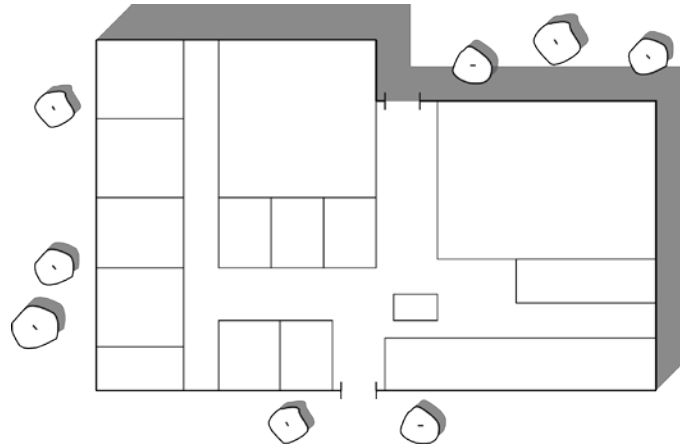


Figure 84 Image of the Borrowed Space Typology.

smaller classrooms can be used depending on the language school's need. Five of the language schools follow this typology including the Japanese language class held in the Mō'ili'ili Community Center.

E- Downtown Typology

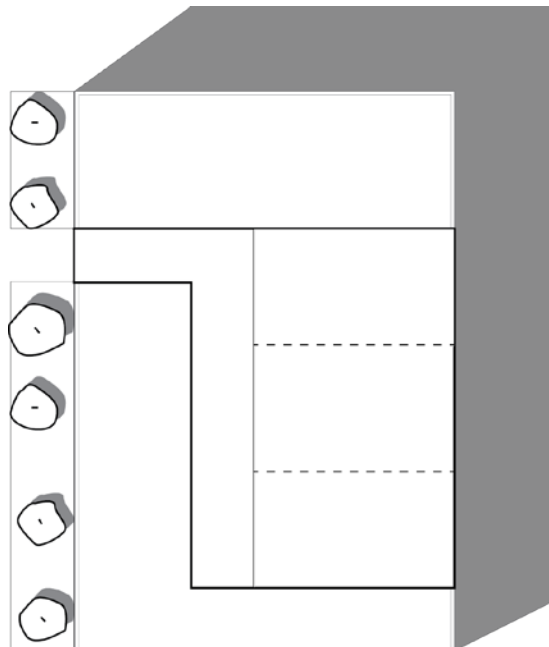


Figure 85 Image of the Downtown Typology.

The final language school typology is the downtown space. Similar to the borrowed

space typology, this space is typically leased from a larger building for years at a time, but it not the permanent location for a language school. The space itself is characterized by a series of tight, small spaces, but which can also be reorganized to create larger spaces through the flexibility of the design. The typology is also located in dense urban areas in multiple story office building or mixed-use structures. Ten of the language schools on O‘ahu use this typology including the Little Ambassadors language school in their Kaka‘ako Location.

3.4 Case Studies: Language Schools

In this section a number of language school case studies have been examined to determine what design characteristics and program features are utilized most in a language school. The language schools are located in four different countries, the United States, United Kingdom, Australia, and Africa, and range from technological driven designs to climate responsive buildings.

Cascades Academy

The Cascade Academy is located in Bend, Oregon, a drier, cooler climate

Figure 86 Images of the Cascades Academy

as compared to the leeward side of O‘ahu, and was designed by Hennebery Eddy

Architects in 2013. The school utilizes local materials appropriate such as large sliding cedar panels for much of the buildings interior. These panels also allow the teachers to create adaptable spaces so teachers can modify rooms depending on the subject being taught, as well as spaces that flow from one interior space to the next. The large openings windows and high ceilings allow natural daylight to pour

Figure 87 Images of the Cascades Academy

into the building. The school belongs to the Courtyard Typology as the shown by the U shape of the school, allowing additional space outside for activities for the school and blends the indoor and outdoor elements of the school.

Edison Language Academy

Figure 88 Images of the Edison Language Academy.

The second case study is a dual immersion school designed by Kevin Daly

Architects in 2014 located in Santa Monica, California that shares similar yearly temperatures to the leeward side of O'ahu. The Edison Language Academy is a dedicated immersion language school that highlights bringing the community and students together. The school uses open its collaboration areas for outdoor learning

Figure 89 Images of the Edison Language Academy.

and for interacting with the community. The sequence of courtyards places the school in a modified Courtyard and Cluster typology. These courtyard spaces also feature edible gardens as a sustainable learning tool and this idea extends to the roof with a green roof system.

Park View School

The Park View School in Birmingham, United Kingdom, shares similar humidity levels to leeward O'ahu, but has cooler year round temperatures. The school was completed in 2012 with the overall masterplan designed by Haworth Tompkins. The facade of the space is characterized by large wooden planks that create a spatial division between the indoors and outdoors without limiting the amount of light that can penetrate through the building. The facade is used on the

Figure 90 Images of the Park View School.

interior building facade surrounding the school's central courtyard. The program of the school is designed around "breakout" areas allowing for spontaneous activity during the scheduled school day, as well as creating large nodes where natural

Figure 91 Images of the Park View School.

daylight to filter into the building. Because the building follows the Courtyard Typology it not only creates an internal space for students and teachers to use, it also focuses on making sure the users feel safe and secure with a number of view corridors that run from the courtyard to the exterior of the building.

Tintern Middle School

Tintern Middle School is located in Melbourne, Australia and shares similar

Figure 92 Images of the Tintern Middle School.

yearly temperatures and precipitation levels as leeward O'ahu, although it is located in the southern hemisphere and experiences its warm and cold seasons at opposite times of the year. The school was designed by the firm Architectus in 2014 and follows the Block Typology split in two and allows for separation of gender, a requirement in Australia between years 7 and 9. The school's concept for design is to instill a sense of 'floating' learning, which can be seen in that the entire school

Figure 93 Images of the Tintern Middle School.

is raised off the ground. This also allows ample light to filter into the building. The program of the school focuses on safety and security of the students which can also be seen in the raised design of the school. Only two ramps can access the two separate buildings which are bridged by the staff only offices. While a major focus of the school is safety, the school also encourages community involvement and holds a night market at the school open to all.

Northern Beaches Christian Academy

Figure 94 Images of the Northern Beaches Christian Academy.

The Northern Beaches Christian Academy located in Sydney, Australia also shares a similar climate to O‘ahu, but lacks a dry season. The school was designed by WMK Architecture in 2015 and the program focuses on self-directed learning which is featured in the interior spaces as well as in the structure itself. The interior

Figure 95 Images of the Northern Beaches Christian Academy.

of the building as been designed with different level changes and platforms to allow learning to ‘happen anywhere’ and the idea is then reinforced through the development of a ceiling system that uses sets of acoustic panels and specific materials to minimize noise. The school also uses indoor and outdoor collaborative

spaces and follows the Block typology. The idea of self-directed learning moves beyond the students and is also embedded in the building itself, which utilizes technology to generate energy, harvest rainwater, cools the space, and resembles the surrounding eucalyptus forests.

Secondary School Gando

Figure 96 Images of the Secondary School Gando.

The final case study is the Secondary School in Gando, Burkina Faso completed in 2011 by Kéré Architecture and experiences much hotter temperatures than leeward O'ahu. The Secondary school provides graduates of the Primary school, also designed by Kéré Architecture, the ability to easily access a place to further their education in Gando. The school is able to use local materials to create sustainable design technologies such as earthtubes, rain catchment, a large overhanging roof that catches the wind, and by embedding the whole school in the ground to cool the interior of the building. The program focuses on utilizing

Figure 97 Images of the Secondary School Gando.

local materials and follows the building styles of traditional rural compounds in Burkina Faso characterized by the use of stone and bamboo and follows the Block typology. The school also acts as a teaching tool allowing the community to learn building skills while having them work together and strengthen their community.

3.5 Selection of Site

After developing an initial program, the selection an appropriate site for the emerging Marshallese community and the proposed language center focused on three major criteria. The first was to determine where prominent Marshallese and Micronesian ethnic groups were already located, and if the sites were suitable for a language school. The second criteria looked at what aspects the site could benefit the community and language school, and if the site could retain the new Marshallese community. This includes whether or not there is a public transit line that is near the site, or if there are jobs, schools, hospital, and other resources within the area. The third criteria looked towards the future of the site, whether it could continue developing with the emerging, growing Marshallese community. Utilizing these three points, three sites were chosen to ascertain which location

would be best for the Marshallese language school. The sites are the Towers of Kūhiō Park, the Kaka‘ako area near the John A Burns School of Medicine and the Hawai‘i Children’s Discovery Center, and along the new Honolulu Rapid Transit System, or HART, at a Transit-Oriented Development, T.O.D. stop.

3.51 Towers of Kūhiō Park

The Towers at Kūhiō Park, formerly known as the Kūhiō Park Terrace, or KPT, are located in Kalihi between Likelike Hwy and Middle Street along the Kalihi stream and are comprised of two large Y-shaped towers. The towers are located in the urban center of O‘ahu can easily access the public transit lines. Until recently, the towers were exceedingly decrepit with plumbing and electrical issues, which was supplemented with a high crime, drug, and violence issues.



Figure 98 The Towers at Kūhiō Park location and proposed area to develop language program.

Since the renovation of the towers in 2013, crime rates have gone down, more people appreciate and take care of the towers, and community activities can

be seen in the park next to the towers. Alongside these improvements, the Kūhiō Park Terrace Family Center offers a variety of programs for the community, including head-start preschool classes and assists those who are looking for work. The site proposed for the new language center would run along the East side of the family center following the river. While the KPT location has a variety of opportunities for an emerging language community and for the Marshallese language community, the restricted area and tight urban location, does not allow for future growth of both the community and the school.

3.52 Kaka'ako Site

The Kaka'ako area, like the KPT, has a high population of Micronesian and Marshallese in the area, but unlike the KPT, the Kaka'ako location communities are found in homeless camps. With the increasing numbers of Micronesians coming to Hawai'i, and lacking the proficiency in English and of the local cultural, many have come across difficulties to finding an apartment to rent, and are having difficulties finding a job. This has left many to look for work while temporarily taking shelter in the homeless camps. There are many opportunities that can be developed by establishing a language school in the Kaka'ako area. It can help to reduce the homeless population while providing the community with a place where they can come together and develop a sense of community through their shared culture and language. However, with the current plans and rate of new construction,

of previous language communities who came to Hawai'i to work and resided in specific language communities. It would allow for future expansion of the Marshallese community and is located near the Queens Medical Center West O'ahu and the University of Hawai'i West of O'ahu campus providing easy access to medical help that many of the community members need, while providing the language school with resources offered from the neighboring university.

3.54 Final Site Decision

Although each site has pro and cons for the development of a language center, the third site, the Transit-oriented development site, was selected for the development of the design project. While the Towers of Kuhio Park have an existing Micronesian and Marshallese population, there is little opportunity to expand and

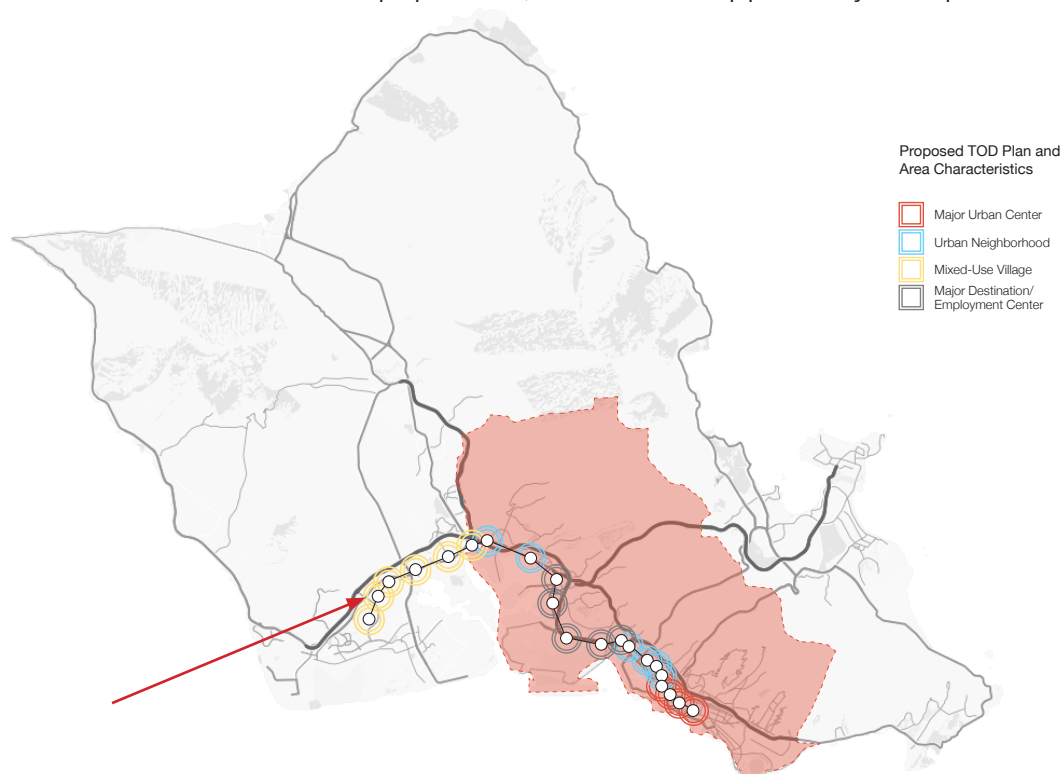


Figure 100 Proposed location for language school along HART.

develop the community in the area. There is already a small resource center near

the towers, and adding a language center in the area is not the ideal situation for the overall community. The Kaka‘ako site, although home to a large population of the Micronesian and Marshallese community, with the new development taking place in the area focused on high rise apartment buildings and retail and commercial focus, the current population will be pressed to relocate out of the

Figure 101 The characteristics of the proposed TOD (Transit Oriented Development) stop Ho‘opili and the proposed location for the language school.

area. The UHWO site acts as a clean slate for an emerging community. Just as other language communities had the opportunity to develop their own communities where they resided after the sugar plantation ended, the site in West O‘ahu gives the current emerging community the same freedom. The development focuses on including mixed use and student focused buildings as well as open neighborhood spaces, ideal for an emerging community like the Micronesian and Marshallese language groups. The nearby University of Hawai‘i and the Queens Medical Center are important resources to the community as well, and the site near the UHWO

station is the ideal location for the language center to become the core of the emerging community, a major incentive to begin developing their own community in the growing West O'ahu TOD area.

3.6 User Narratives

This section exams the different types of users who work with the Micronesian and Marshallese communities and programs as well as those who attend language schools on O'ahu. There are four prospected users of the Language Center, the Student, the Teacher, the Community Member, and the Visitor. For each type of user two different scenarios are looked at, a daily routine prior to the development of the Language Center, and one in which the Transit Oriented Development and Language Center are completed.

3.61 The Student



Figure 102 Instance 1: Typical Workday.

The day has an early start as the student must wake up to catch the bus from their home in Kapolei to nearby Kapolei Middle School. They then attend a typical day of school and catch the bus home once classes are finished. They wait for their parents to commute home from work and have dinner with family and finish homework and household chores before going to bed. The student attends language school on the weekends from 9:00 am to 12:00 pm as there is no time during the weekday to head into downtown to attend language class.

Inside the Language School

Upon arrival to the language school the student enters the borrowed typology school and walks past the reception desk heading to one of the back rooms rented out for language learning on the weekends. The room is cooled by an ac unit used throughout the building, the walls, floor and ceiling are all white and there is a small mobile dry erase board at the front of the room. There are two foldable tables and a number of plastic stacking chairs set up in the room, with extra placed in the corner. Class starts with the teacher leading the class from the dry erase board asking the students to take out their notebooks. After leading a lesson for 45 minutes the class breaks to use the restroom in the back of the building before returning to the language lesson. After another 45 minutes pass the class is finished and everyone packs up their materials and exit the room, passing the reception desk before heading down the hallway to the building exit.



Figure 103 Instance 2: Typical Workday at the Center.

The day begins as the entire family drives to the nearby TOD station where they park at the Park and Ride and commute to school and work via train. The student again attends a typical day at school before using the train to commute to the UHWO train station where the walk to the Micronesian Community Resource Center less than 5 minutes from the transit stop. The student is able to take the rail to school, and once finished, returns to the Resource Center where they attend an after school language course. Later that evening they take part in a community event in which their parents also attend before returning to the Park and Ride station and to return home.

For the student the convenience of the language center and the transit station allows them to include more activities during their weekday as well as spend more time with their family. They also become more involved with other community members at the language center and spend more time outside and in their community. The indoor/outdoor interactive learning environments are dedicated

to language learning and promote hands on learning using cultural features of the language which enhances typical oral teaching methods. The student becomes an engaged community member while strengthening the cultural ties to the Micronesian culture and Marshallese language.

3.62 The Teacher



Figure 104 Instance 1: Typical Workday.

The day starts early in the morning to ensure that they are able to commute into town and to work on time. They arrive a WAO, We Are Oceania, a Micronesian run non-profit group at 8 am and assist with translation services. They also help those who are looking for legal assistance, acculturation training, pre-employment training, and service referrals.

Inside the Language School

After their work week at WAO, the teacher arrives at the borrowed typology language school located in downtown. After parking in the underground lot they

take the elevator to the first floor where they head down to the entrance of the language school. Once they enter they pass the reception desk and head to one of the back rooms and prepare their lesson for the day. The first half of class they use a lesson book and the dry erase board to teach, and after a short break, they continue the lesson with the same written text and materials. When the lesson is over they head out of the language school and back down to the parking lot to their car.

Their day begins when they commute to the nearby transit station at the Park and Ride station and then walk to the Micronesia Community Resource



Figure 105 Instance 2: Typical Workday at the Center.

Center. They help out in the support center during the day and teach an after school language class later in the day. In the evening they take part in a community event held by the resource center before returning home via the Park and Ride station.

For the teacher the Language Center allows them to shorten their commute

and help the communities that reside on the West side of the island. They are able to spend more time in their community and participate in more programs that help the Marshallese and Micronesian communities. The dedicated indoor and outdoor language learning spaces benefit the teacher who is then able to better instruct the students of the resource center. The 24 hour rooms also allow for seminars and work sessions to happen outside of the typical hours of the resource center.

3.63 The Community Member

Their morning starts with a daily commute into town where they spend a typical 9-5 workday before commuting back to the leeward side of O'ahu.



Figure 106 Instance 1: Typical Workday.

They pick up groceries and return home to have dinner and relax at home with their children and family.

Inside the Language School

Typically the community member would not attend or visit a language

school, but going to and from work and school they pass several house typology language schools around O'ahu.



Figure 107 Instance 2: Typical Workday at the Center.

Their morning starts with a commute with their children to the nearby transit stop where they park their car and see their children off to school before taking the train into town. After a typical workday in town they are able to meet their children at the Micronesian Community Resource Center.

For the community member, or parent, the shortened commute time allows them to spend more time with their family and children. The convenience of the Language Center allows them to participate in more community activities and also allows them to access resources specifically aimed at the Micronesian and Marshallese community. The computer lab and one-on-one resource offices allow the community member access to resources otherwise unavailable to them as well as access to professionals to help in translation and other services. The community

garden and public space gives the community member a place to relax and take part in activities while bonding with other members of their community.

3.64 The Visitor

After arriving to O'ahu earlier in the week, they participate in a tour around the island. They initially head towards the North Shore and visit the Polynesian



Figure 108 Instance 1: Typical Workday.

Cultural Center around noon. They eat a late lunch in Kailua and return to their hotel in Waikiki in the early evening. The rest of their day is spent in Waikiki sightseeing, shopping, and eating.

Inside the Language School

Similarly to the community member, the visitor likely not have a reason to visit a language school on O'ahu. The type of center most like a language school

the visitor would go to is the Polynesian Culture Center.

Upon arriving to O'ahu they are able to take the transit station at the airport out towards the Ko'olina resort where they are staying. After dropping off their luggage they use the public transit system to head to the Waikēle Premium Outlets.

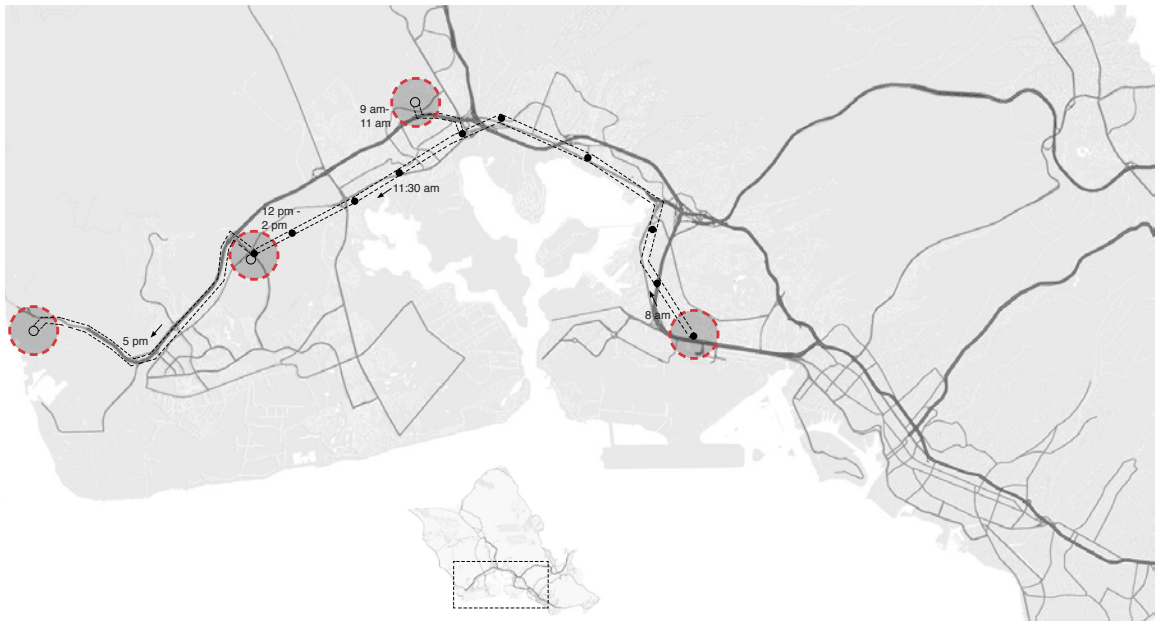


Figure 109 Instance 2: Typical Workday at the Center.

On their way back to their hotel they stop by the UHWO transit stop to visit the university. The visitor arrives at the rail transit station and casually walks along the greenway before happening upon the Micronesian Community Resource Center.

For the visitor the center allows them to engage in a part of Hawai'i's community and teaches them about the Marshallese and Micronesian communities. They are not isolated in one particular area on the island and are able to visit different communities around the island without being in a fixed tour group. The cafe, gallery, and courtyard allow the visitor access in the center without impeding on the classes or workshops that are being held there.

3.7 Site Analysis

This section will look at the existing conditions of the proposed site and the surrounding area, as well as the envisioned conditions following the transit-oriented development proposal by Van Meter William Pollack Architects, LLP to the Honolulu County. The envisioned condition have been adapted to include the Micronesian Community Resource Center.

3.7.1 Exiting Conditions

The proposed site is located in leeward O'ahu in the Kapolei area and is a part of the proposed T.O.D. area as stated earlier. The area experiences

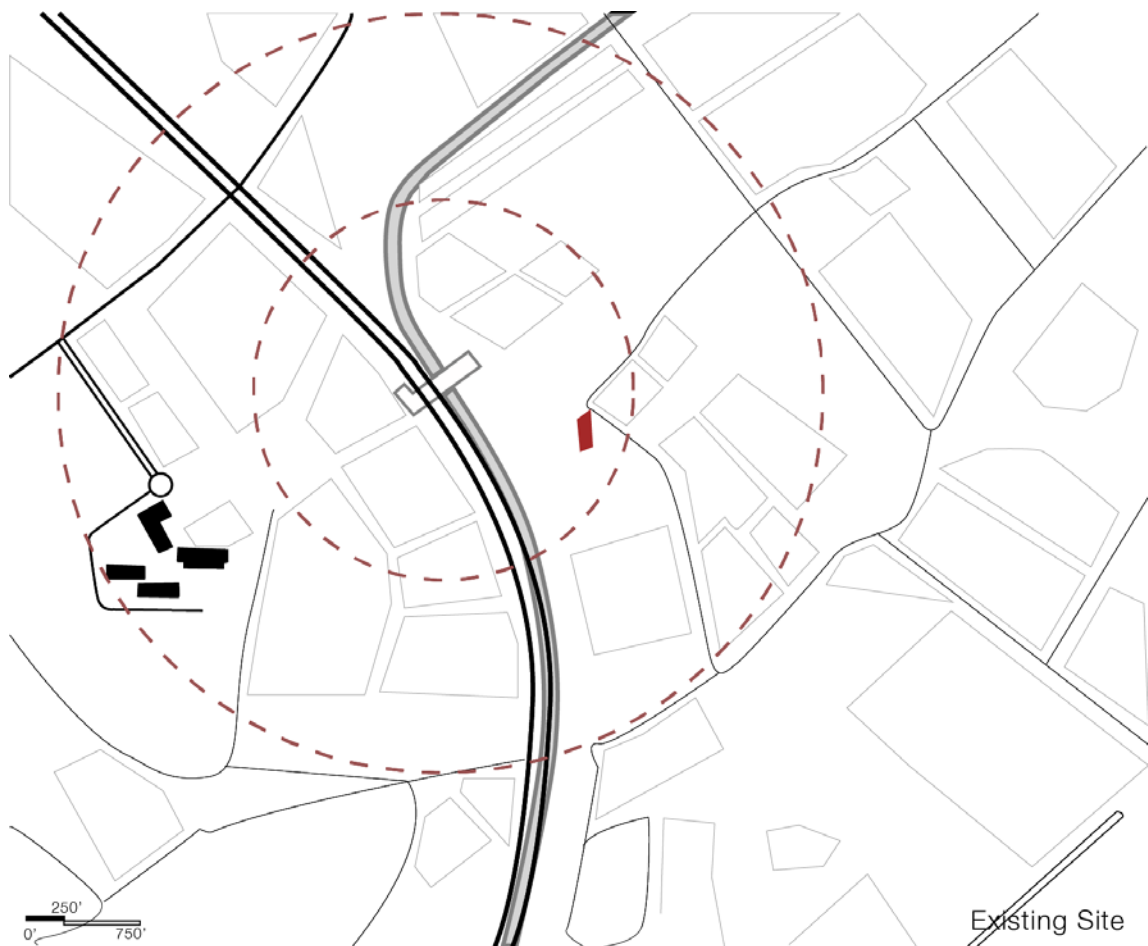


Figure 110 Image of Existing Site.

temperatures ranging from the mid 60s to the high 80s and has a wet season

(November - March) and a dry season (April - October). It rains an average of 21 in. annually and is clear/mostly clear 70% of the year. Winds are typically from the East and North East and range from 1-14 mph. The site for the Micronesia Community Resource Center is part of the TIZ, or transit-influenced zone, and is located on a 25,000 sqft. corner lot in a medium mixed use zoned area. This zoning allows for a FAR, floor-area ratio, of 1.4 - 2.5 and a max building height of 60 feet taking into account typical zoning setbacks. The adjacent building lots are also zoned mixed

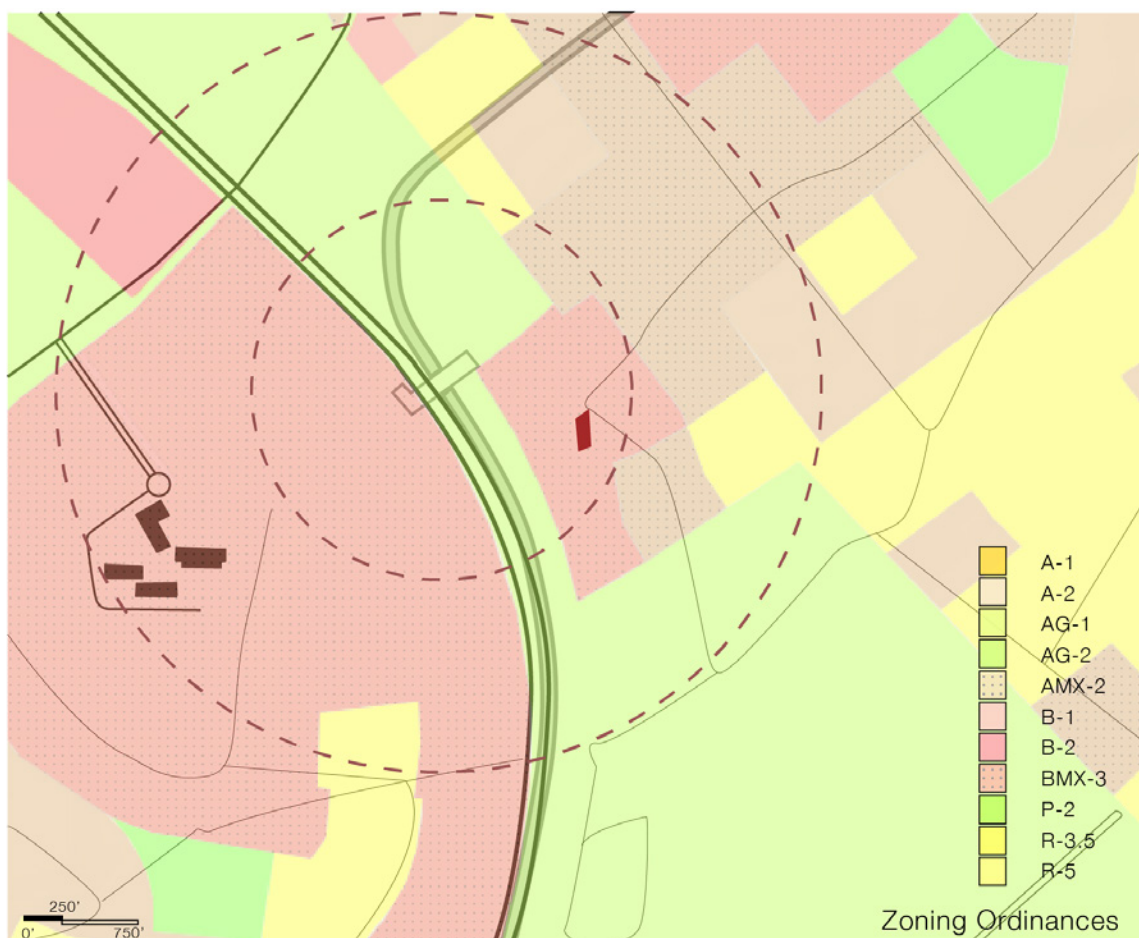


Figure 111 Image of Current Zoning Ordinances.

use with residential lots to the East and South. The only buildings currently in the area are part of the University of West Hawai'i campus with the surrounding lots being used for agricultural purposes. There are a number of small roads that branch

off of Kualakai Parkway which serve as access point to these agricultural lots. The area also only has one public transit stop located at the entrance to the UHWO campus which runs from Makaha to Honolulu. There are few pedestrian walkways and bike lanes in the area. The heavy vehicular traffic roads are Farrington Highway, to the North, and Kualakai Parkway, to the East, of the UHWO campus. The dotted circles shown on the map on the following page highlight the proposed TOD and TOZ areas for the future rail transit stop. The existing site is dominated by AG-2, Agricultural, and BMX-2, Community Business Mixed Use, zoned areas.

3.72 TOD and Envisioned Conditions



Figure 112 Image of Proposed Building Heights.

The future conditions for the site follow a proposal submitted to the Honolulu

County by Van Meter William Pollack, LLP. The area is to be developed in four phases resulting in a full build out by 2040 and incorporates mixed-use spaces, residential areas, and neighborhood open spaces. As stated earlier the area surrounding the new UHWO stop is divided into TOD and TIZ zones which allow max height limits of 90 feet and 60 feet, respectively. The areas closet to the rail line will allow for taller structures while the buildings will step down the further out they are from the rail to meet the context of the smaller residential structures. The proposed zoning for the area adapts much of the previously agricultural zoned

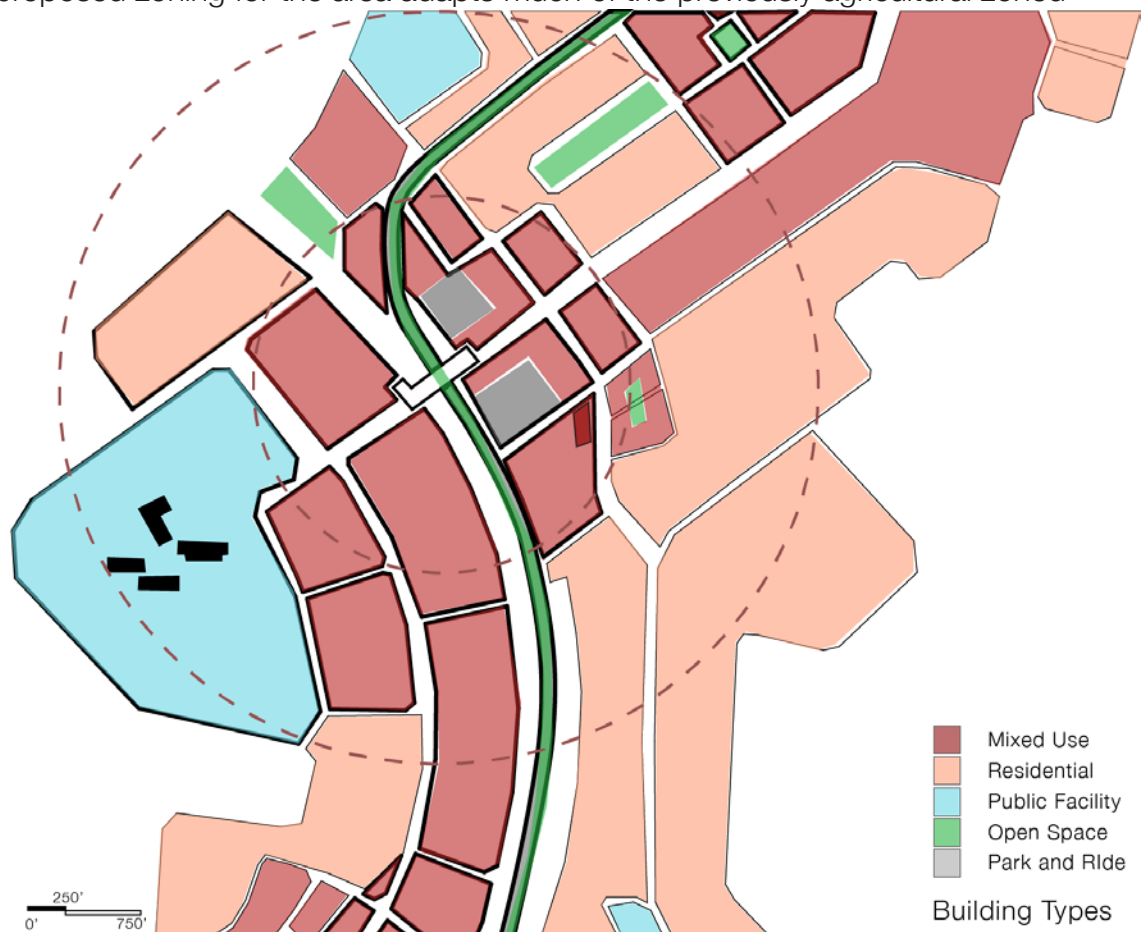


Figure 113 Image of Proposed Building Sites.

areas into residential lots, while making the areas nearest to the rail mixed use high density areas. Other important areas to be developed with the upcoming transit stop are the Park and Ride spaces that gives users of the rail the ability to drive

their car to a nearby station and commute into town using the rail.

The phases proposed to the Honolulu County start with the opening of the rail and the necessary amenities for it to be run and used. This includes pedestrian access as well as the Park and Ride stations and will be completed by 2020.

Phase 2 is to be completed by 2025 and focuses on adding mixed use spaces to the transit stop and would include the construction of the Micronesian Language

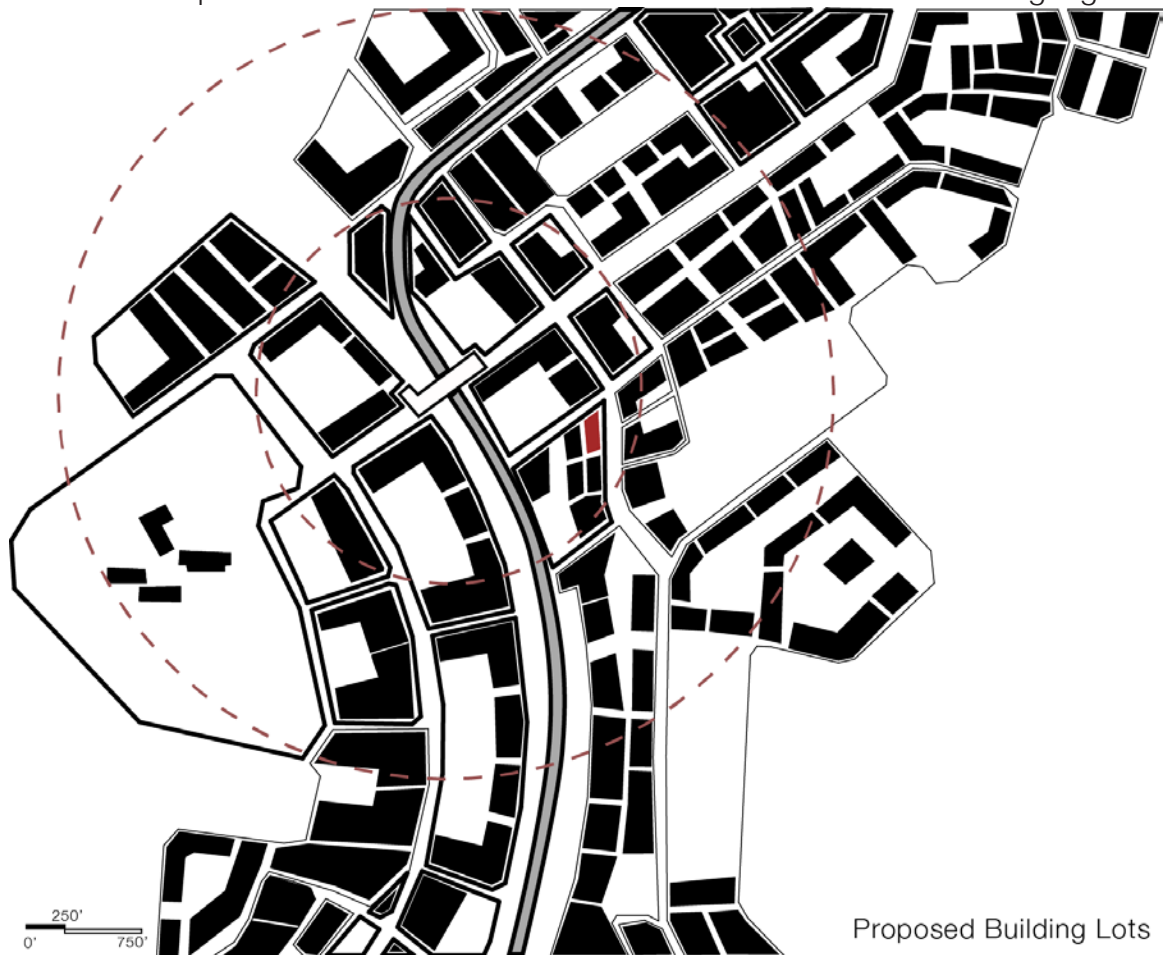


Figure 114 Image of Proposed Building Lots.

and Community Resource Center. Phase 3 will add residential as well as additional mixed use spaces to the TIZ areas and is to be completed in 2035. The final phase will be the full build out of the site to meet the two nearest transit stops on the rail line and is planned to be completed by 2040. The proposed development for these phases can be seen on the following pages.

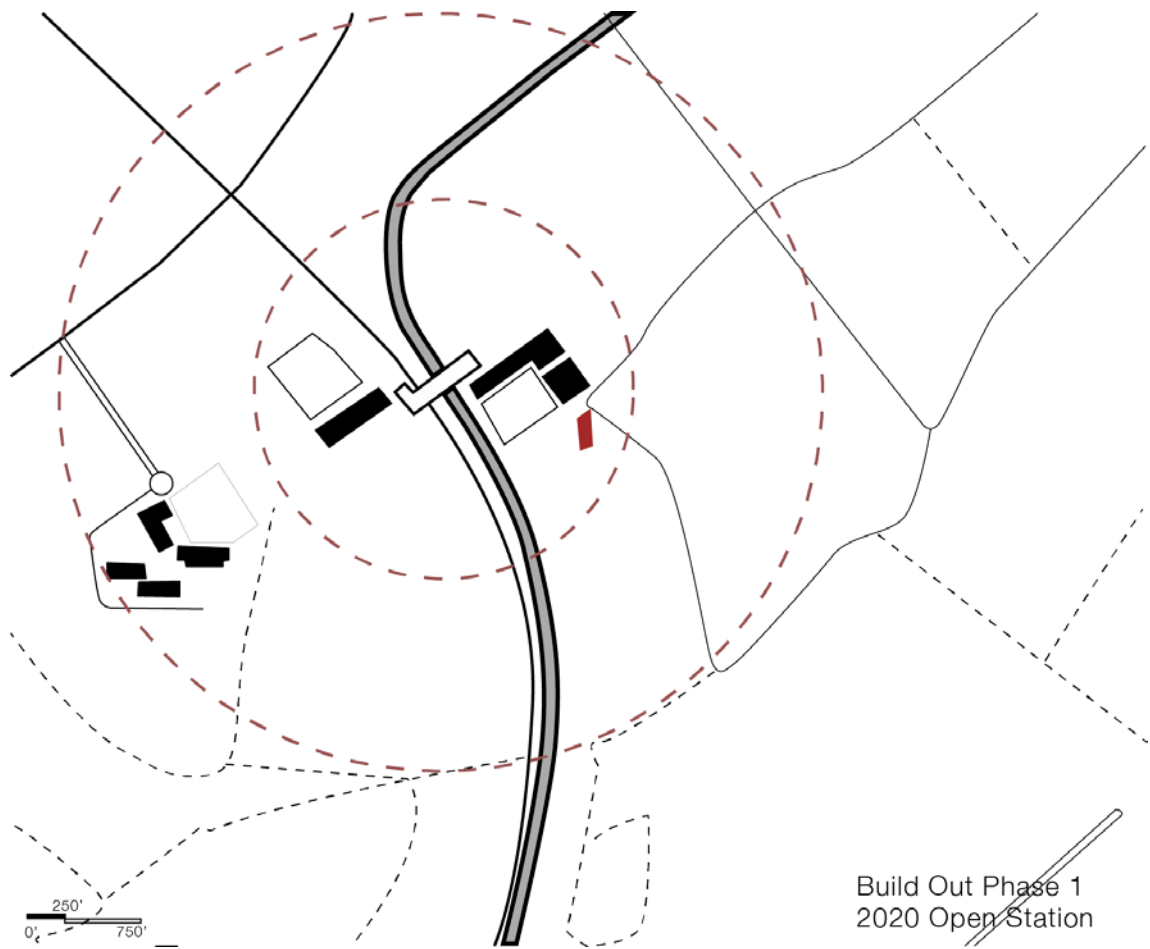


Figure 115 Image of Proposed Phase 1 Build Out (above) and A Sketch Rendering of the Area (below).

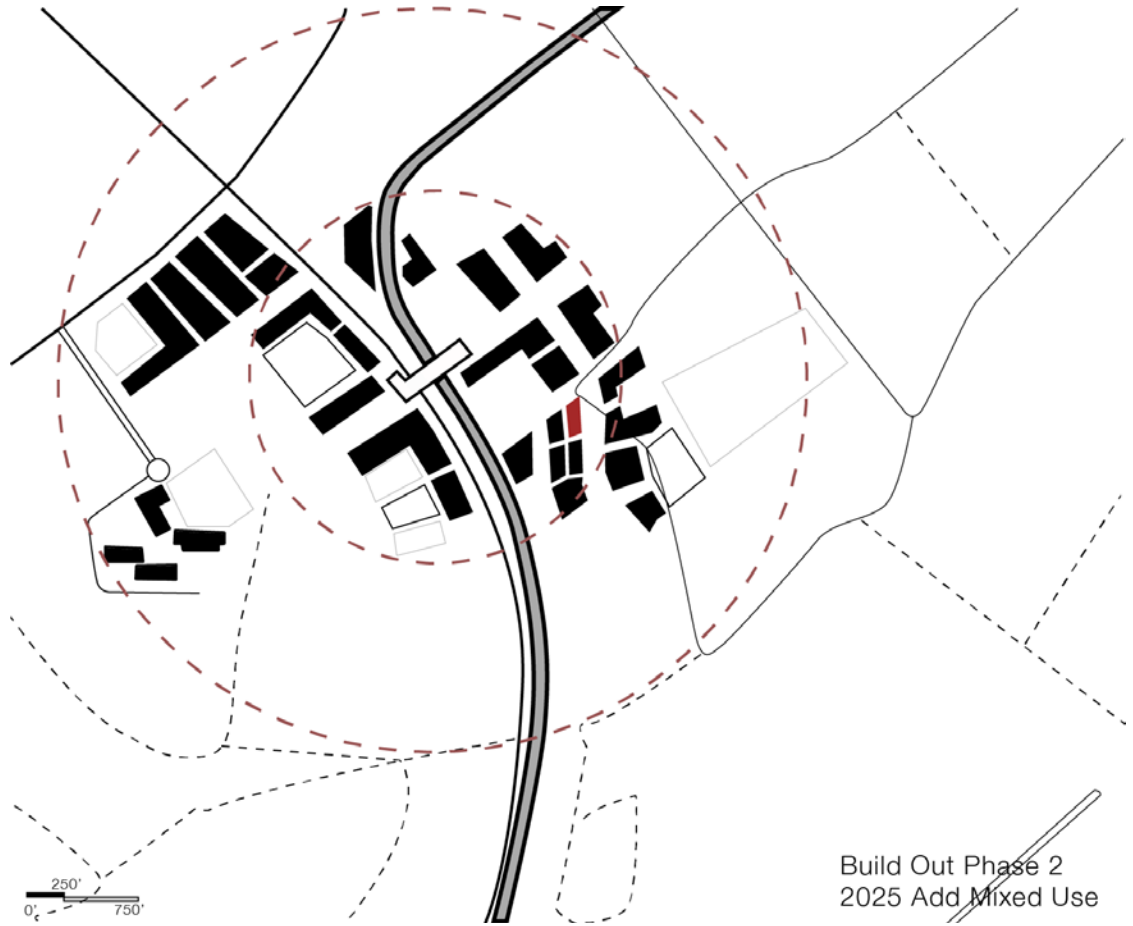


Figure 116 Image of Proposed Phase 2 Build Out (above) and A Sketch Rendering of the Area (below).

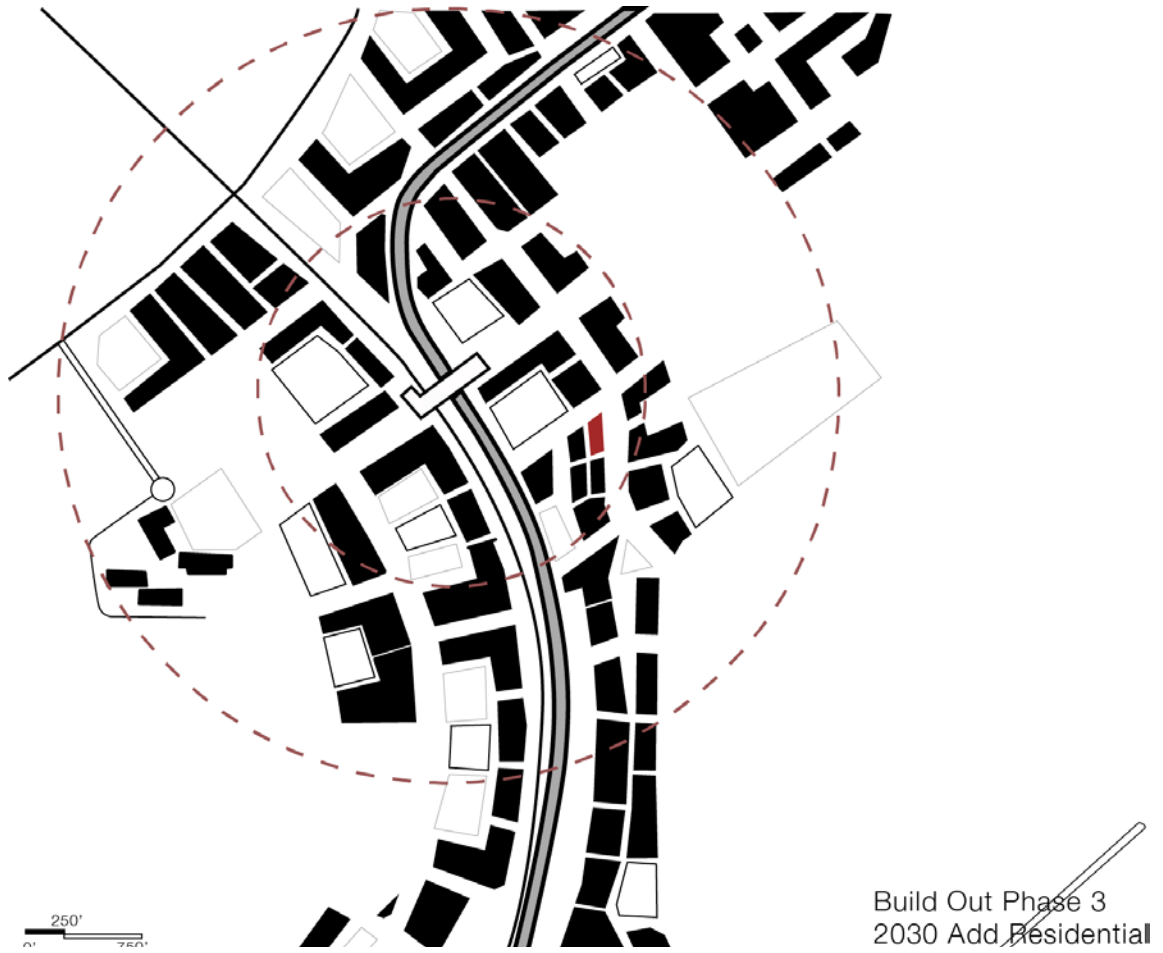


Figure 117 Image of Proposed Phase 3 Build Out (above) and A Sketch Rendering of the Area (below).



Figure 118 Image of Proposed Phase 4 Build Out (above) and A Sketch Rendering of the Area (below).



Figure 119 Image of the Pedestrian Approach to the Site.

The pedestrian approach diagram illustrates the walkable areas surrounding the rail station. The main two streets highlighted on the map are the main pedestrian roads on the site. They can be accessed by users who arrive via the rail UHWO transit stop, or by The Bus transfer station located just North of the rail stop. These streets, Campus Drive and Ho'opili Main Street are pedestrian geared streets which focus on retail businesses with an emphasis on stores for students and limits the number of cars on the road. Another major pedestrian thoroughfare is the greenway that follows the rail and also has a bike path running alongside it. Neighborhood open spaces and parks are spread out around the site creating resting spaces for pedestrians and users in the area. The Micronesian Community

Resource Center is located just South of the Ho'opili main street and across from a Park and Ride station.

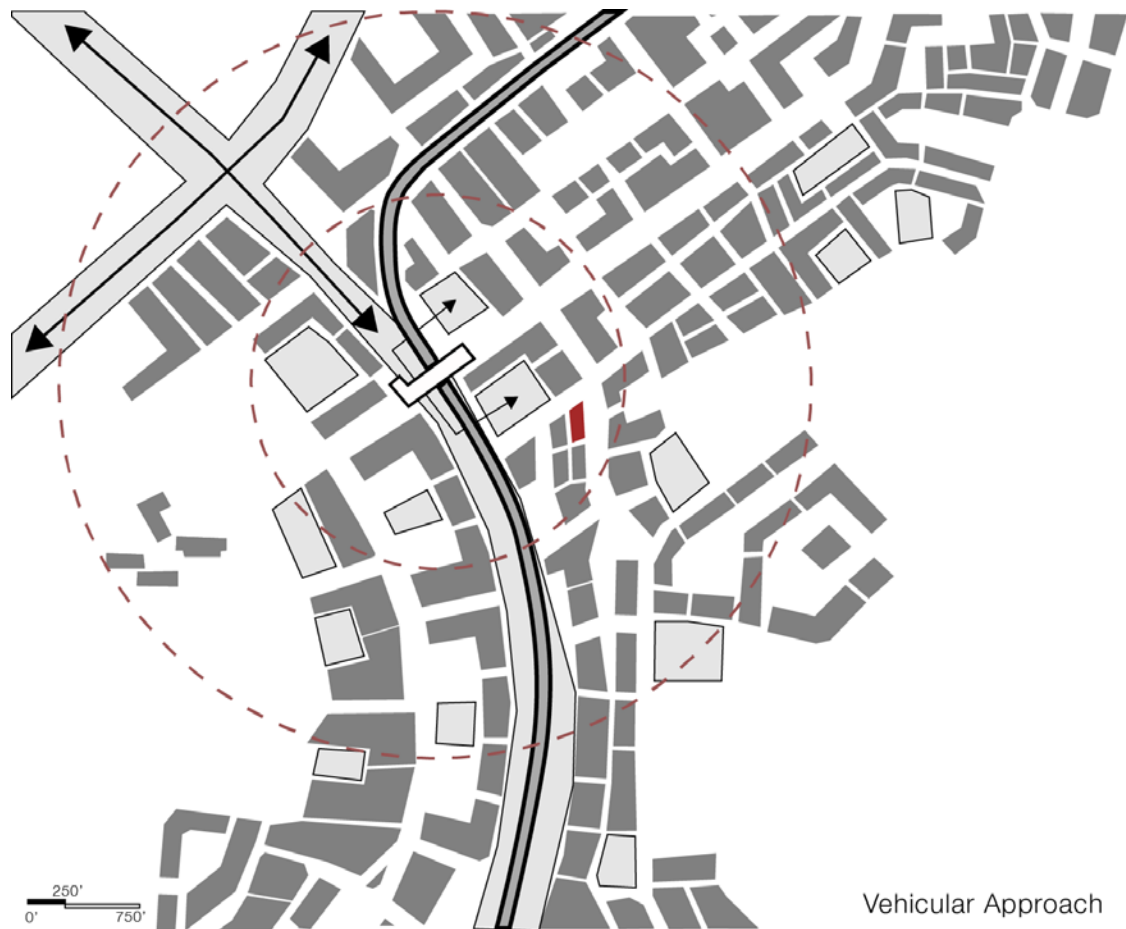


Figure 120 Image of the Vehicular Approach to the Site.

The vehicular approach diagram illustrates the areas on the site that are most heavily used by motor traffic. The main road for cars is Kualakai Parkway which joins up with Farrington Highway and has direct access to the two Park and Ride stations adjacent to the transit stop, one of which is located across from the Micronesian Community Resource Center. Other parking lots are accessed off of sub streets from Kualakai Parkway and are located behind the retail shops. This is done to lessen the number of intersections between pedestrians and vehicular traffic and promotes walkability in the area. There are no parking lots that are

accessed from the major pedestrian thoroughfare along Campus Drive and Ho‘opili Main Street.

3.8 User Flow Through the MCRC

This section examines how the previously introduced users interact with the Micronesian Community Resource Center.

Student Experience

Heading into the center the student first pass by the cafe and informative gallery before passing through a courtyard space and walking into their language classroom. After they spend time inside with their teacher they head to their outdoor interactive learning lab. The space includes a garden in which they use for hands on language learning and at the end of their class they collect different plants and vegetable to prepare and cook for the community event later that day. Those that have time stay and prepare the food in the kitchen space and take the finished dishes to the convertible public space area that has been set up for the evening event. Once the event is finished the student and their family head back towards the transit stop to the Park and Ride station and drive home.

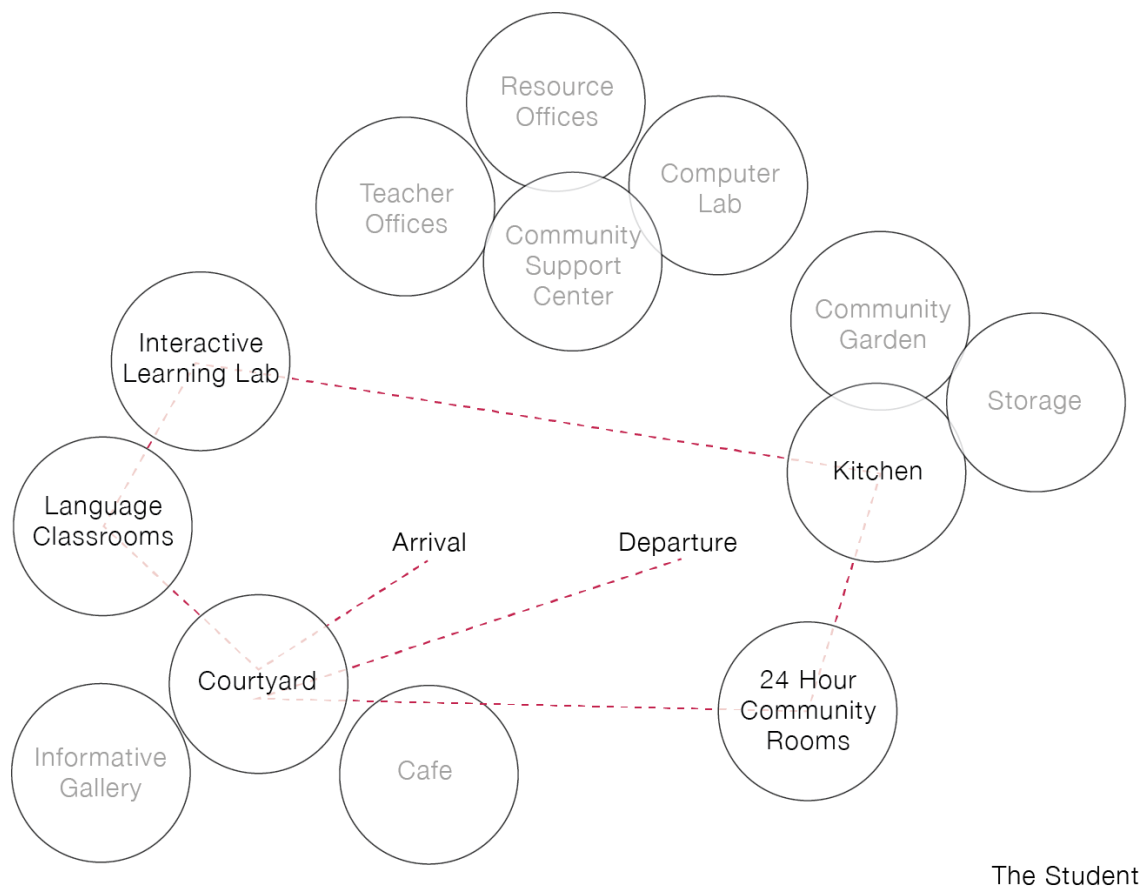


Figure 121 Image of the Student Experience on the Site.

Teacher Experience

Arriving to the site they first head into the cafe before going to their office. After sitting in the cafe for a few minutes they head out through the courtyard to the teacher offices where they plan out their lessons. They then head to the language classroom where they instruct the students for a short period inside before they head out into the interactive learning space to continue instructing. Near the end of the lesson they gather plants and vegetables from the garden and head to the kitchen to prepare dishes for the evening community event. Once finished they head to the convertible public space with the students for the community event.

Later they help clean up the space and return the used items to the storage room, transforming the space back into separate community rooms in they use to give a short seminar to a group of community members. They then head back out through the courtyard and walk to the Park and Ride station.

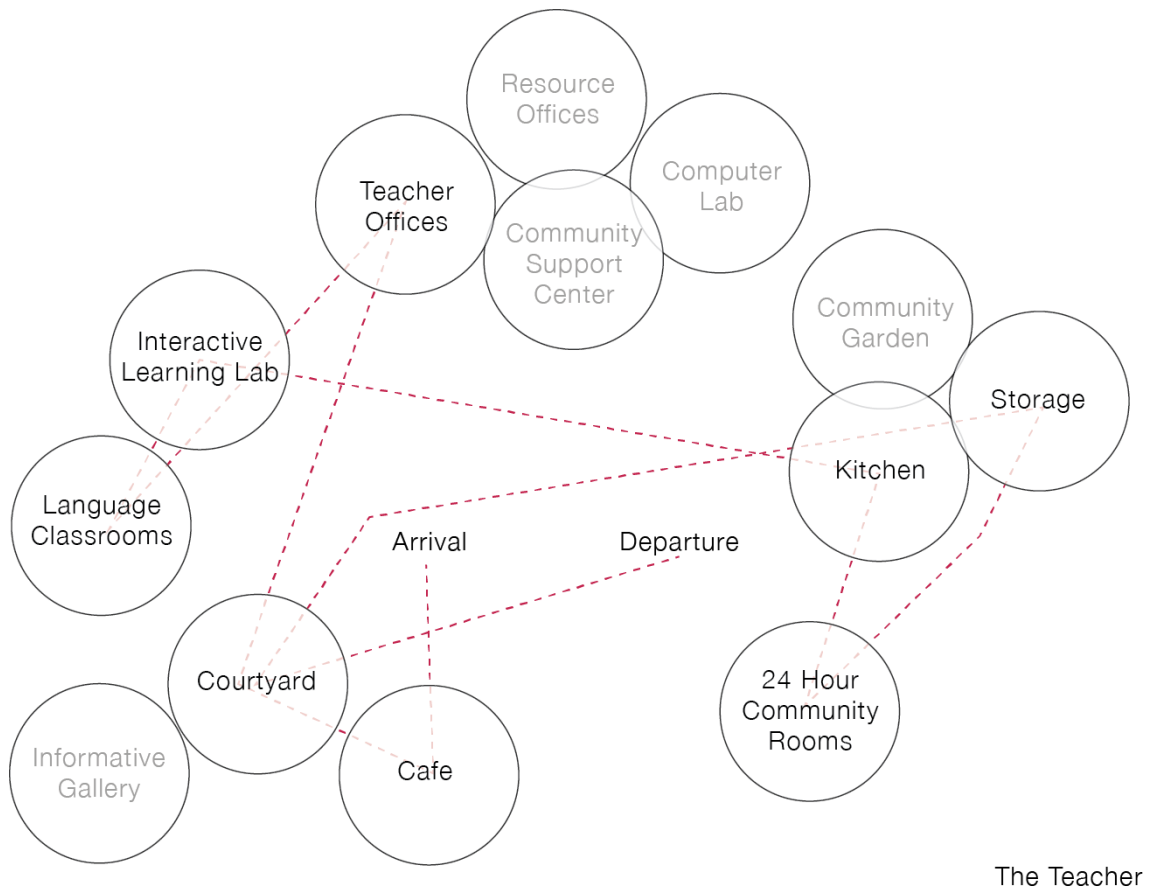


Figure 122 Image of the Teacher Experience on the Site.

Community Member Experience

After arriving at the transit station the community member walks along the greenway and heads towards the center. Arriving at the site they first head to the community resource center to get help from the on staff translators and volunteers. They then head to the computer lab where they can access online insurance application websites as well as housing sites. Later in the day they head to the

community garden where they take care of a designated area of plants that they harvest and prepare for the community event. They head to the kitchen and prepare their dishes before taking them to the event in the convertible public space. Once the event is done they help clean up before exiting through the courtyard and heading back to the UHWO transit stop.

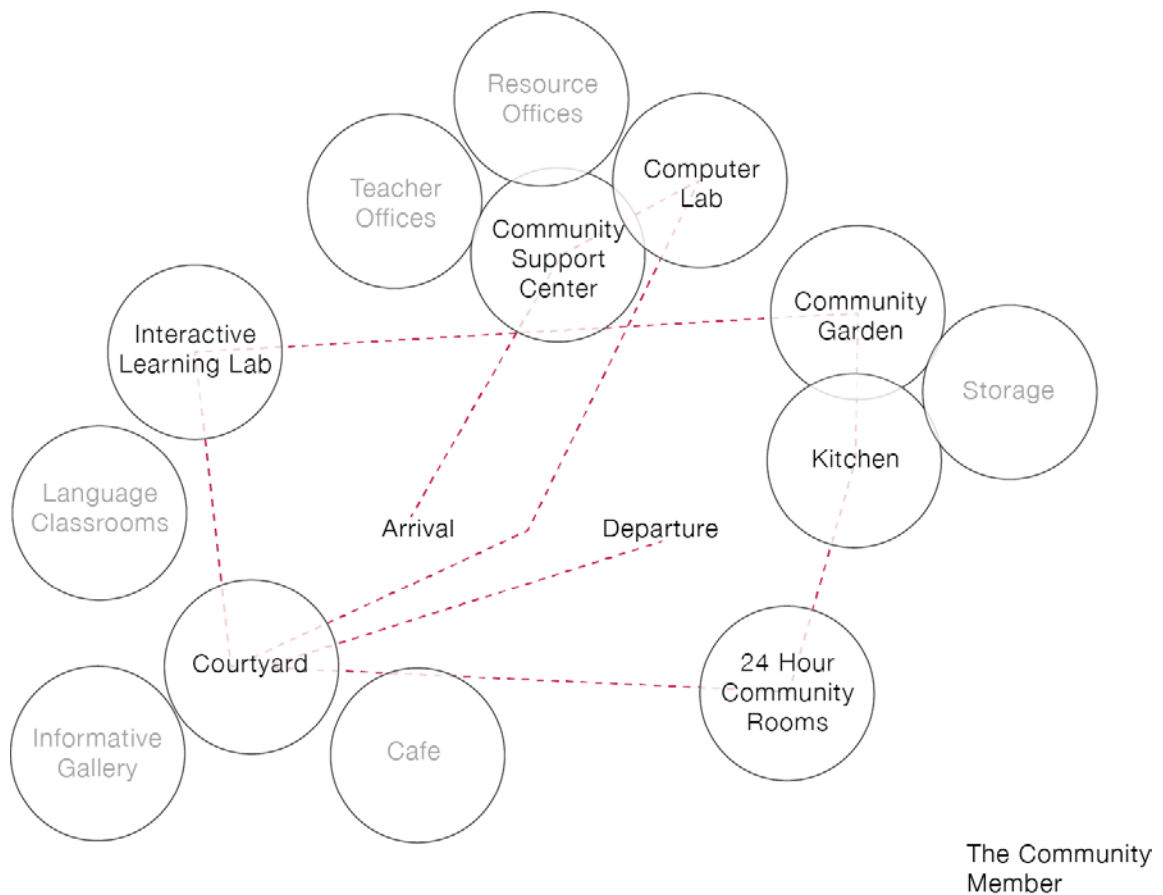


Figure 123 Image of the Community Member Experience on the Site.

Visitor Experience

Upon Arriving to the center they are first drawn to the cafe where the order drinks and relax before heading next door into the informative gallery. After passing through the gallery they head into the courtyard space where they spend time relaxing. Later in the day they notice a large crowd heading to the convertible public

space, and decide to stay for the community event where different performances are held and a number of dishes have been prepared. After spending some time at the event, they head back through the courtyard and walk to the transit station to head home.

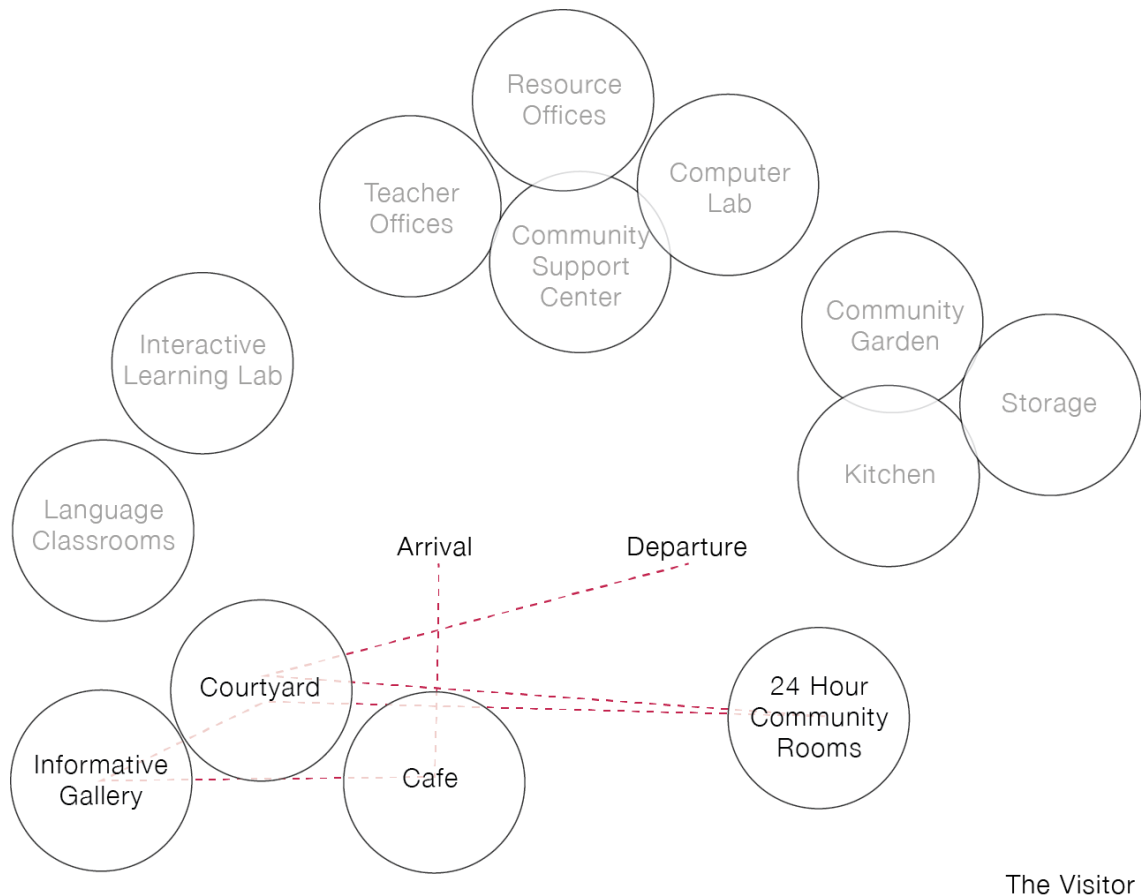


Figure 124 Image of the Visitor Experience on the Site.

3.9 Development of Initial Program

From the case studies chapter a list of basic programmatic elements was developed for the Micronesian Community Resource Center. The list consists of public spaces, a gallery and cafe area, as well as semi-private spaces, a community resource center and community resource rooms, and private spaces which include

the language school and office spaces. The case study research showed an emphasis on indoor / outdoor learning, commonly done in a courtyard typology, which lead to the organization of basic programmatic features around a courtyard space. This initial program is used to investigate user narratives as they move to and through the site, further informing the program.

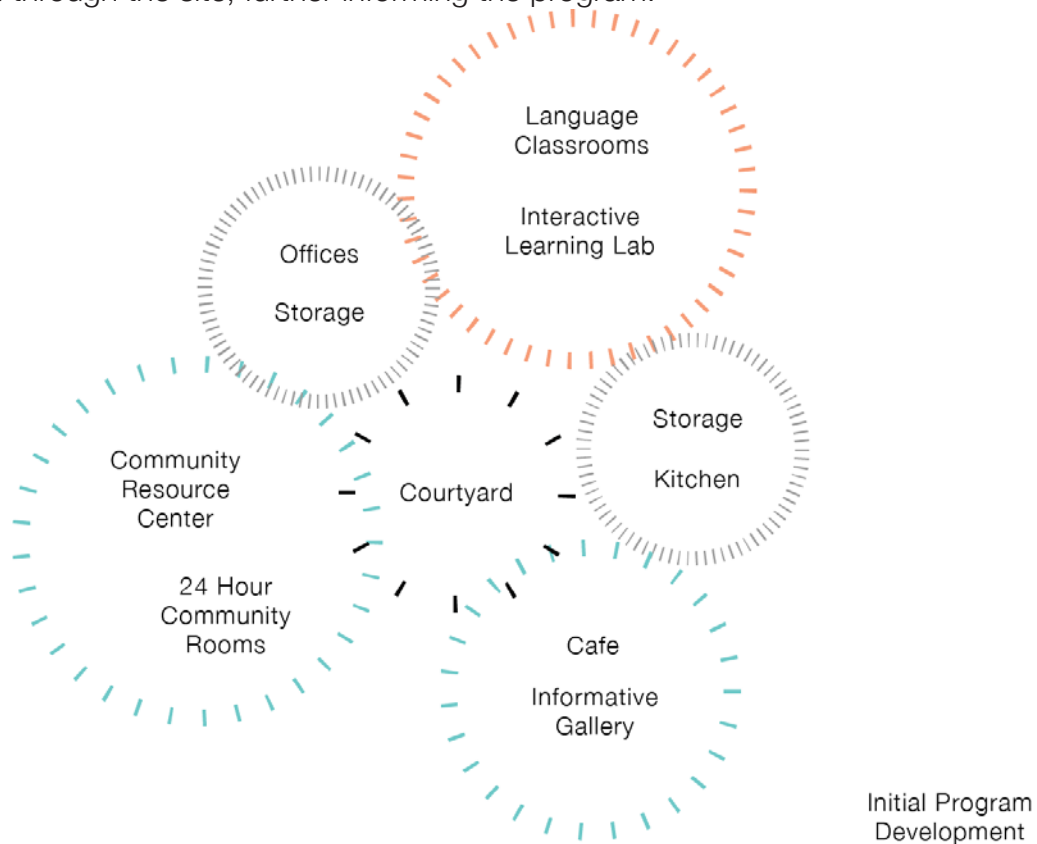


Figure 125 Image of the Initial Program Adjacency Diagram

4.0 Design Prototype

4.1 Transforming Research into Design Goals

This section summarizes the key points throughout this paper that best communicate the design goals of the language center. These design goals are compiled into a list before being adapted into a specialized program for the language center.

History of Language and Architecture in Hawai'i

Past language community were able to develop and create their own communities after their labor contracts were finished Typically these communities developed around specific institutions, particularly churches. This can be seen in the Territorial Period of architecture where many buildings were influenced by the language community involved, examples include the Mendonca Building and the Honpa Hongwanji. Language and their culture has a major influence of the design of buildings within their communities. As the language communities grew, so did their concern about keeping their language through the next generations. They had initially wished their children to learn English to further themselves in life, but after they realized their own language was being forgotten, these language communities began developing their own language schools.

History of Hawaiian Pidgin

Pidgin became the bridge between a number of language communities and became the common language between those working on the plantations. Although initially a way to bring groups of people together, now Pidgin tends to

have the opposite affect, polarizing certain groups who do not speak, specifically emerging language communities.

Types of Language School

Of the variety of different language school types and teaching methods, the language center will utilize the Interactional View, and focus on the oral and communicative approaches while utilizing code switching and blended learning. These above views and approaches focus on learning through verbal communication and interacting with the teacher and other students. This type of teaching will work best in more open spaces, such as outdoor hands on learning in a garden or courtyard environment, with the proper acoustic designs.

Importance of Language Schools

There are numerous benefits surrounding second language learning, and three pertain to the goals and development of the language center. The first benefit from learning a second language is that it will help the student appreciate those from other countries and culture, the second looks at the increase in flexibility of in thinking and a better ear for listening, and the last benefit incorporated in the language school are the increased job opportunities in careers an important reason many communities from Micronesia and the Marshall Islands moved to the U.S. and Hawai'i.

Language Schools on O'ahu

The demographics developed from the investigation of O'ahu language

schools determined what works and is lacking at these language schools. Although some have found it beneficial working in houses in different communities, others are not able to work out of a private house and have to borrow a room in a public center in areas that are not easily accessible by public transit or in neighborhoods that are not near their language communities.

Emerging Language Community: Micronesian and Marshallese Language Community

The Marshallese language community has chosen Hawai'i for its opportunities, accessibility to better healthcare services, the similarities in climate and cultures, and because of the environmental issues facing their own islands. The COFA agreement allows them to freely travel to the U.S. and the Marshall Islands and allows them access to various government programs, but is likely to end in 2023 or sooner, and they will need to find a permanent community in which they can call home. The WAO organization has begun to bridge the transition for many Micronesian communities including the Marshallese language community and has established a one-stop center for those needing translation services, legal assistance, dealing with employers or landlords, and enrolling in health insurance. Although this center is the beginning to help develop a strong Micronesian community, it currently has only one location in the St. Episcopal Church in the Kalihi-Palama area. The language center will highlight the importance of this resource by expanding its reach to West O'ahu.

Language Design Characteristics

The current design standards used in Hawai'i and other states are general design standards and don't focus on specific classroom design or language learning. DOW - IBI Group Architects Inc. & WHPacific Inc. developed 15 design characteristics through extensive research and analysis with different school districts, and focus on the concept of "WE" and the ways it influences school design. Eight of these characteristics are utilized in the language center which focus on collaborative, visual, hands on learning that puts the student as the central component of the design. They also point out the importance of views and security throughout the space, and specifically acoustic values in regard to language learning.

Typologies of Language Schools

There are four major design types for schools that can be seen in the case studies investigated in this paper, Block, Courtyard, Cluster, and Town-like. O'ahu, however, is broken into five different design types less associated with the flow of the building and more to do with the location and type of structure the language programs occur in. These typologies are House, Dedicated School, Church, Borrowed, and Downtown. Most of the O'ahu school typologies can be categorized in the Block typology while the Dedicated School follows the Town-like typology. The research found from the investigation into the language school case studies found Courtyard typologies to be the most favored design typology either as the standalone design feature or combined with another design typology.

4.2 Design Goals

The design goals were developed from the summary of the research and will influence the programmatic features of the language center.

Place Importance on Students and Collaborative Learning

The school will put students first with dedicated language spaces, both indoors and outdoors. These spaces focus on collaboration between students to enhance language learning.

Welcoming / Open

The use of a cafe and gallery space near heavy pedestrian traffic zones pull people into the building. These spaces lead to the courtyard which provides views to the community garden space and allows access to the community resource center and computer lab. This layering of spaces allows visitors to the resource center to easily enter the building, but separates the more private parts of the center, such as the language school, from being accidentally accessed.

Multiple Learning Environments

The resource center will have multiple environments designed for language learning including an indoor classrooms and an outdoor interactive garden space for hands on learning. The indoor space will deemphasize text based learning by removing many furniture items found in a typical classroom. Instead the classroom will have more open space for activity based learning with a regulated acoustic environment. The outdoor interactive space will focus on cultural learning using

plants in a garden environment to enhance language learning.

Oral Teaching Focus

Teaching at the language center will focus on oral/spoken methods as supposed to written texts and exams. This teaching method stems from the Interactional View which focuses on using language to create and maintain social relationships. Textbooks and written exams will not be used instead language learning will be done using listening and speaking exercises. This will be further enhanced with outdoor environmental learning exercises.

Convertible Spaces

These flexible spaces are open to be reserved by users of the Resource Center to hold meetings or seminars and can be reserved 24 hours a day any day of the week. When the rooms are not being used they can convert into a large gathering spaces for community events.

Access to Public Transit and Public Spaces

The Resource Center is located by a Park and Ride station of the UHWO transit rail stop and is one block from the Bus transfer station. A large neighborhood park is located one block to the East, with several other open spaces located around the residential area to the South.

Access to Larger Institutions and Resources

The site for the Resource Center was chosen to be near the University of

West O‘ahu campus as well as the Queens Medical Center - West O‘ahu, which will be two stops away from the current UHWO station when the rail opens.

These institutions are valuable to the center as secondary resources that provide professionals who will lead seminars to help the members of the community.

4.3 User Narrative Chart

This user narrative chart lists different program areas each user of the Micronesian Community Resource Center access in a typical day. This chart was the next step in developing a finalized program list for the Micronesian Community Resource Center which is discussed in more detail in the following chapter.

The chart shows the areas the users visit upon arriving at the site as they move throughout the center until the leave for the day. The light grey programmatic elements are spaces that were not used by the particular user on a typical day.

The user narrative chart displays that all four potential users of the site visit the Courtyard and 24 Hour Community Rooms on a typical day. The student and teacher are the only one that access the Language School and Interactive Lab, and the community member is most likely to access the Resource Center and Computer Lab.



Figure 126 Image of the User Narrative.

4.4 Program

Courtyard

The courtyard space of the Resource Center acts as a division between the public and private spaces. Each space opens into the courtyard and every user of the resource center has access to the courtyard. This space helps bring people into the resource center while regulating the areas in which they have access into. The courtyard itself is divided into different areas in which the cafe and gallery, the resource center, and the language school has access to.

Language Classrooms

There are 2 language classrooms dedicated to Micronesian and Marshallese

language learning and are meant for 15-20 students participating in oral learning. The rooms do not have large table and other pieces of furniture filling the space, instead it has shelving units around the exterior of the room to store the interactive objects used by the students and teachers and aids in regulating the acoustic qualities of the space. The limited furniture can be easily rearranged to fit the needs of the lesson and activities taking place from day to day.

Interactive Learning Lab

The interactive learning lab is located directly outside of the language school and is dedicated for language learning through the use of natural elements, in this case a garden. The garden space is separated to the rear of the site and is the most private area in the resource center. This spaces gives students the ability to learn about the culture and language through hands on activities in the garden.

24 Hour Community Rooms

These spaces are removed from the community support center and can be accessed at any time of the day by making a reservation through the support center. They are designed for the teaching and volunteer staff of the resource center, as well as outside professionals to allow them their own place to hold meetings and classes based on the availability of those who wish to attend. While these spaces are not being used they can be opened into larger community areas that expand out to the courtyard. These larger areas allow the resource center to host a variety of community events and performances.

Community Garden

This space acts as an area for the community to visit and cultivate different fruits and vegetables for their own personal use or for the community events held by the resource center. The garden allows members of the community to strengthen their relationships, creating a stronger sense of community for the language center and the Micronesian language community. The garden is located near the interactive language lab but is separated by an organic green wall and can be accessed from the courtyard.

Community Support Center

This space is where workers and volunteers from the community are available to help in translation, job application, housing searches, legal services and other needs of the Micronesian community. The building can be accessed internally from the courtyard and directly from the exterior.

Computer Lab

The lab allows community members access to different digital resources including word processing programs and online resources. The lab provides a space where users can conduct job/house searches, put together a resume, and access Online health provider websites. It is adjacent to the support center and is accessible from the courtyard.

Informative Gallery

The gallery contains information pertaining to the Micronesian community as

well as information on the resources offered by the center. Another feature of the gallery is that it has community member and student project on display as well as traditional images and crafts. The gallery can be accessed directly from the cafe and as well as from the courtyard and the sidewalk.

Cafe

A cafe area will allow visitors and users of the center a space to relax and enjoy a snack or drink during the day. Th space is adjacent to the gallery and opens into the central courtyard and to the sidewalk.

Offices (for Teachers and Staff of the Support Center)

3 offices will be dedicated to the teaching staff and are located in the language school. Another 4 offices are dedicated for the volunteers and support center staff and are located between the two resource centers.

Kitchen

This space has the basic items of a typical kitchen as well as a food preparation area that can be used by the language classes during their outdoor learning class in the garden as well as by the community members during events and seminars held by the center. The kitchen space is located near the interactive learning lab and community garden space.

Storage Room

A typical storage space for chairs, tables, and other items used during

special events and is located by the kitchen space and the 24 community rooms.

4.5 Program Diagrams

Using the user narratives a program adjacency and user flow diagram were developed to determine the layout of the Micronesia Community Resource Center. The most public spaces, such as the cafe and gallery, are placed at the North side of the site which sees the most pedestrian foot traffic and is close to

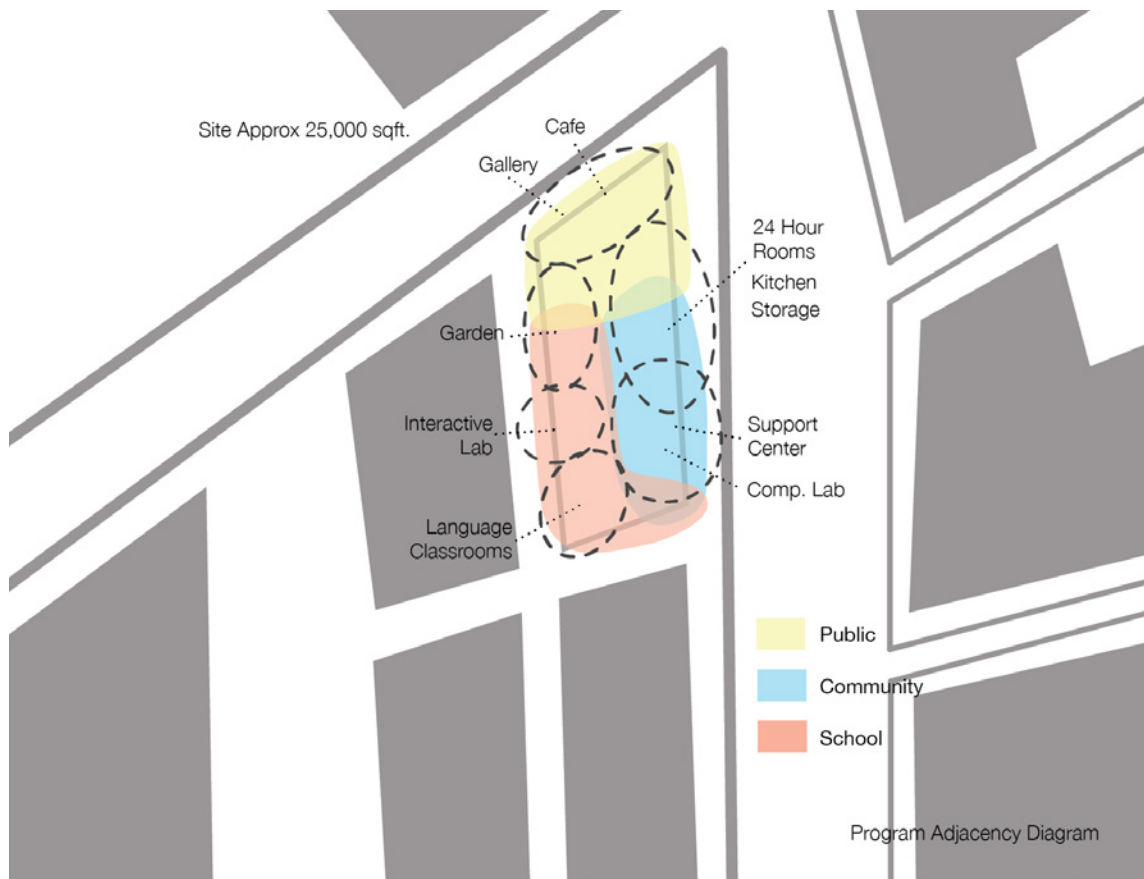


Figure 127 Image of the Program Adjacency Diagram on the Site.

the nearby transit station, the area where most users will arrive. The second most likely entrance to the site is from the residential buildings nearby on the East side of the center. This is where the semi public spaces, such as the resource center,

computer lab, and 24 hour community rooms, have been located which will be most commonly used by the community members. The most private spaces, the language school and interactive learning lab, are set behind these public and semi public areas in the Southwest corner of the site. After determining the location of the programmatic elements on the site, the user flow through the site began to inform the placement of the structures for each programmatic feature and can be seen in the following design concept section.

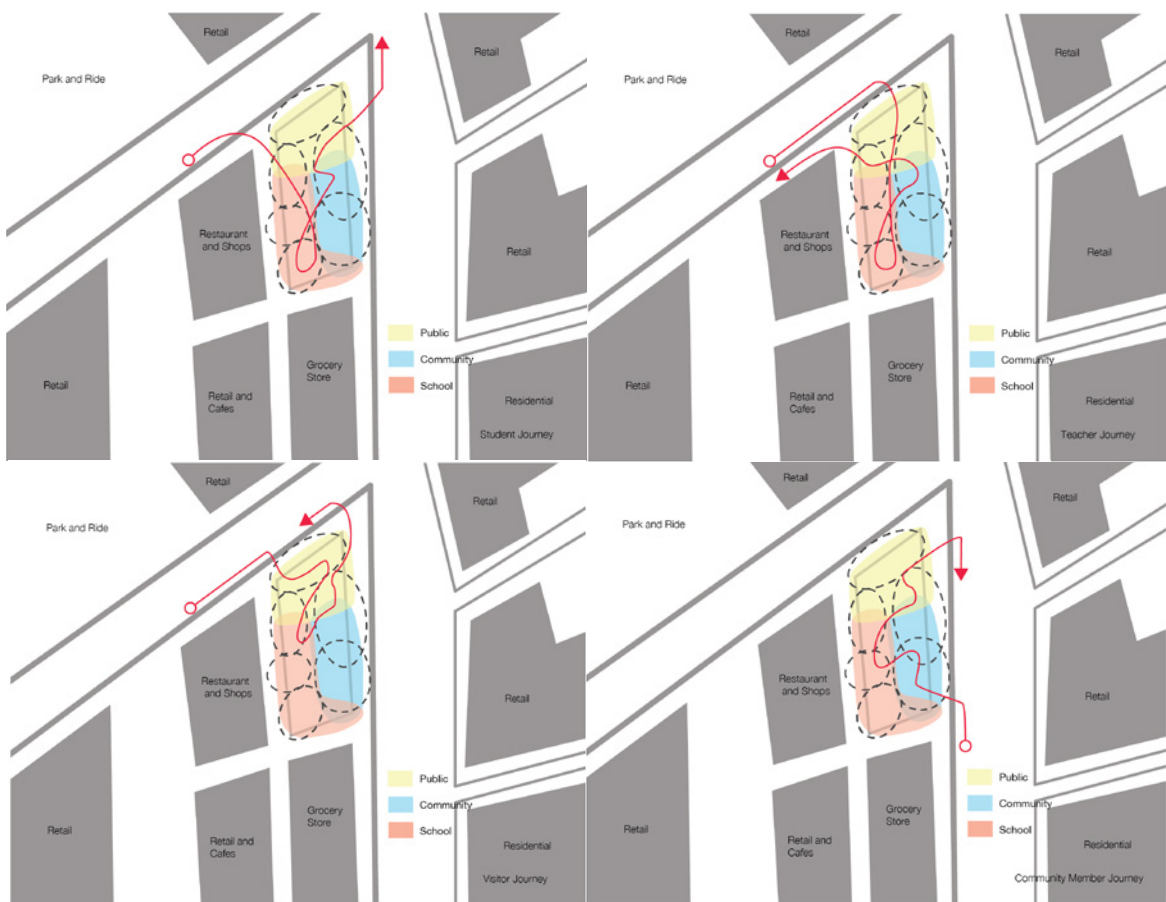


Figure 128 Image of the User Flow across the Site.

The images above represent the journey of each user as they make their way through the site. While most users make their way from the North side of the site coming from the rail stop and Park and Ride stations, many community members

will reside in the area and arrive from the South end of the site from the residential buildings in the area. The diagrams also show how the visitor experiences many of the public areas on the North end of the site, while the community members have access to the support center at the South end of the site as well as the community gardens across from the 24 hour convertible rooms. Multiple entrances to the site allow users to wander through the center while the layered hierarchy of the programs guides the journey of each particular user.

4.6 Design Concepts

This chapter describes the three overall concepts designs developed for the Micronesian Community Resource Center based off of the courtyard design typology. The three concepts developed for the Micronesian Community Resource Center are an Open Concept Design, a Secluded Concept Design, and a Layered Concept Design.

4.61 Concept 1 Open

The open concept design is characterized by a split courtyard typology with two major buildings surrounding a central green space. The two split buildings separate the hierarchy of the program and place the public areas at the North end of the site, with the semi private and private features at the South end. While separating the more public and private spaces works with the overall user flow and programmatic features, the interactive learning lab in its proposed location would be easily accessible by other users aside from the teacher and student.

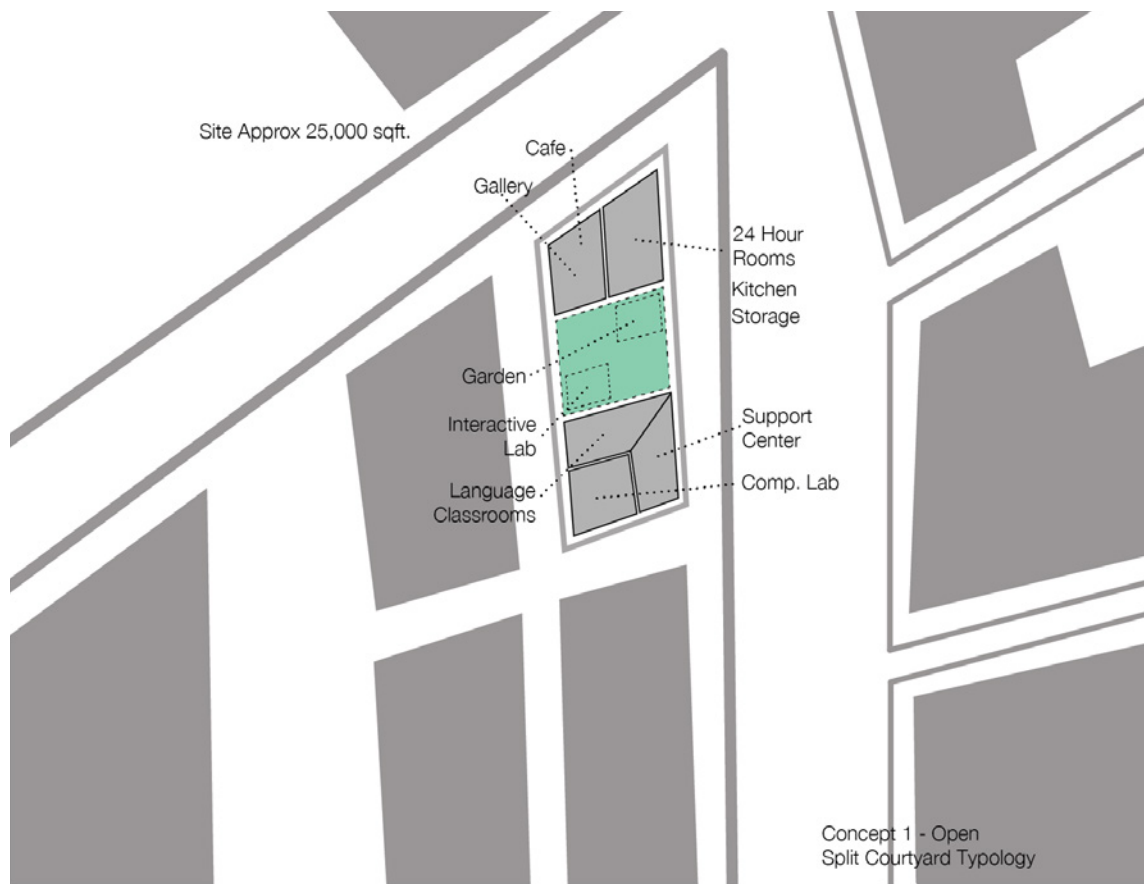


Figure 129 Image of Concept 1 for the Center.

4.62 Concept 2 Secluded

The secluded concept design is characterized by an enclosed courtyard typology where the only way to access the interior is through the surrounding buildings. This privatizes the courtyard space while creating little difference in the hierarchy of the surrounding exterior buildings. Although this concept design protects and isolates the interactive learning lab and community garden from the casual visitor user, there is little separation from the community resource center, language school, and gallery/cafe space.

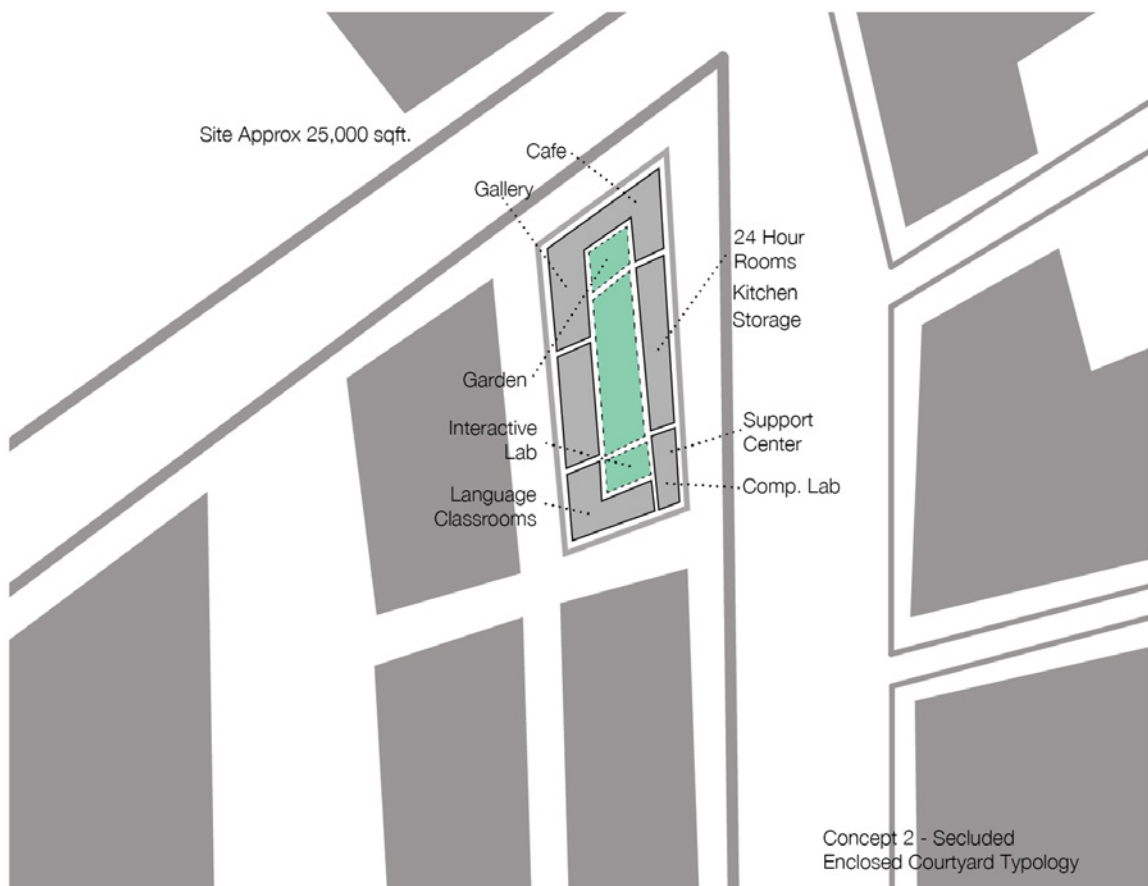


Figure 130 Image of Concept 2 for the Center.

4.63 Concept 3 Layered

The layered concept design is characterized by a fragmented courtyard typology which separates the different programmatic areas of the design. This typology privatizes certain spaces, such as the language school and interactive learning lab, while pushing the more public spaces to the front of the site. This fragmentation of the building matches the adjacencies described in the earlier user narratives, the user flow, and program diagram and has been further developed as the preliminary design for the Micronesian Community Resource Center.

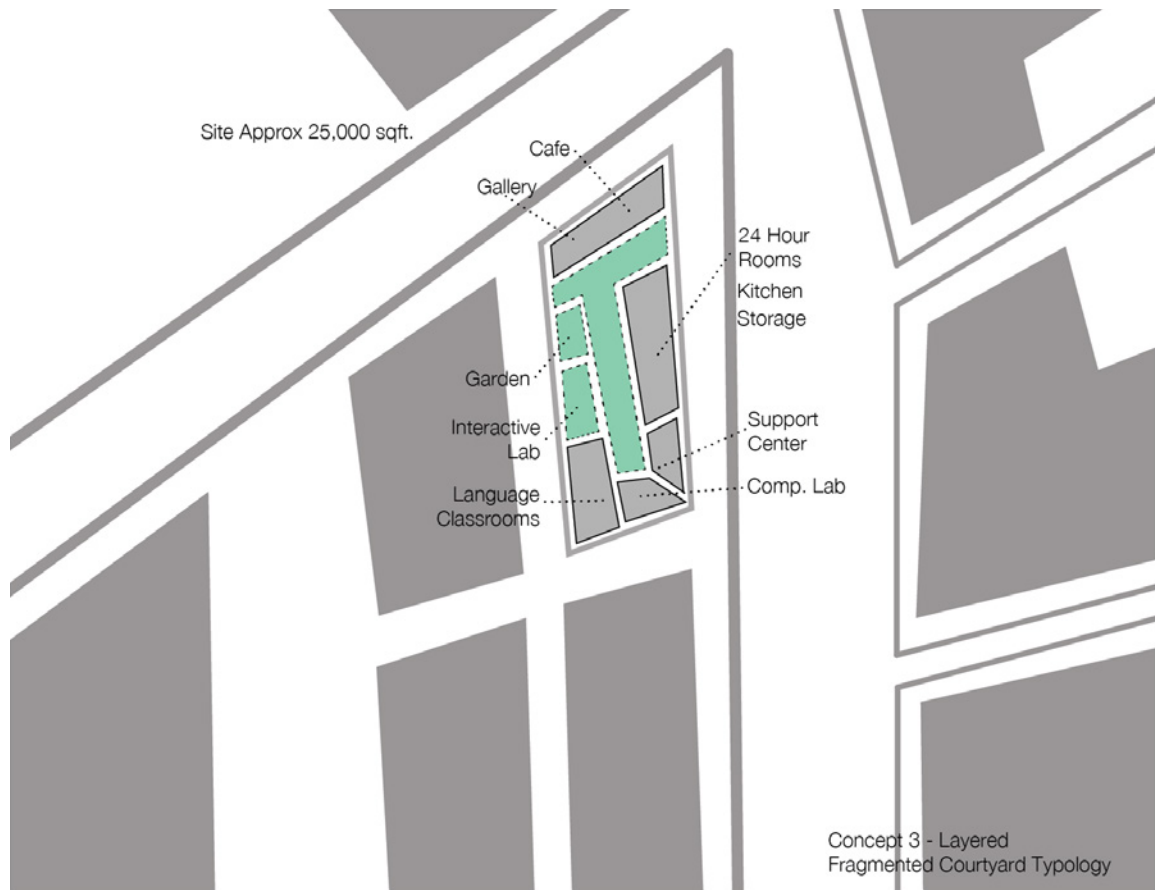


Figure 131 Image of Concept 3 for the Center.

4.7 Preliminary Design

The preliminary design begins to look at where to assign the locations for the different programmatic features of the Resource Center utilizing the previous user narratives and journeys as they move through the site. As users approach the site from the transit station, they are first met with the most public program spaces, the cafe and gallery. Users that arrive from the residential area from the Southeast arrive to the Support Center, Computer Lab, and Language School. The 24 Hour Community rooms are accessible once the user passes into the courtyard and patio area. The emphasis of this design is that the more public spaces are found on the

North end of the site, while the more private spaces are tucked in the site in the Southwest corner.

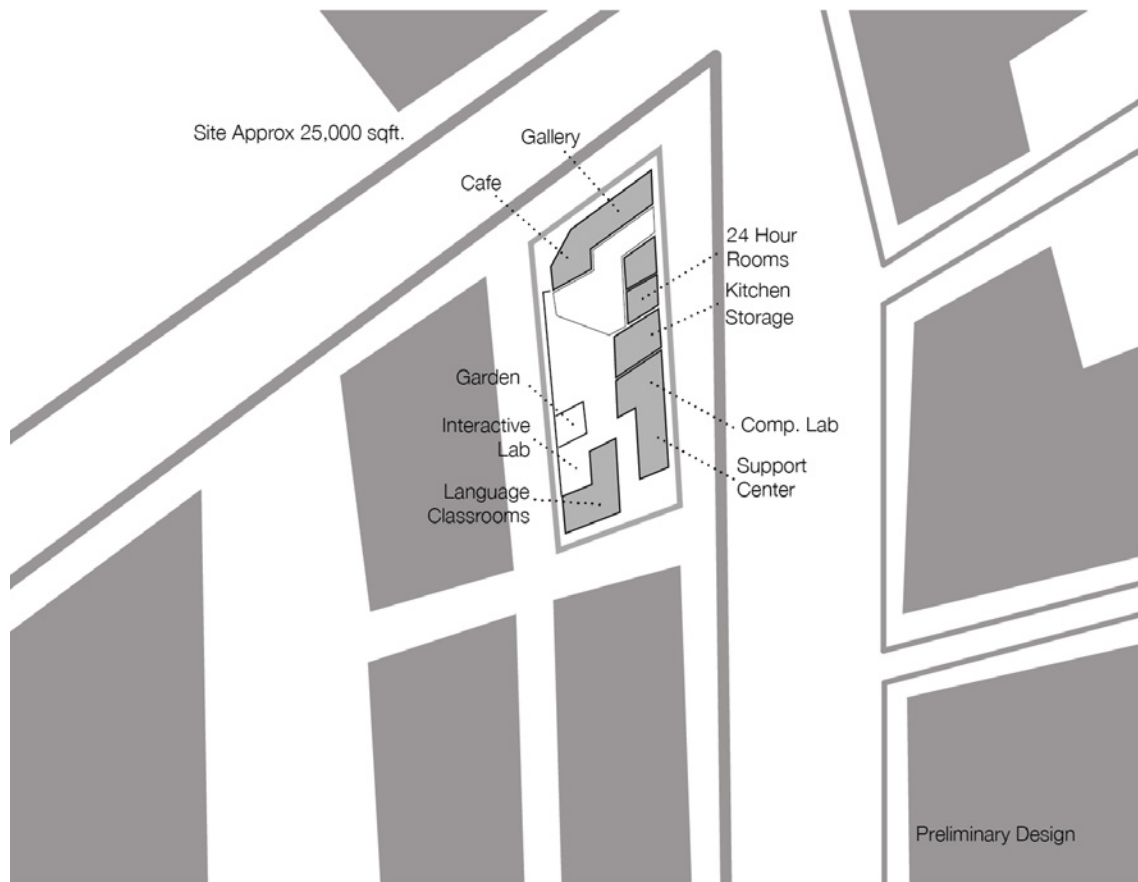


Figure 132 Image of the Preliminary Design for the Center.

4.8 Final Design Diagrams

The Micronesia Community Resource Center creates a unique indoor outdoor experience while providing resources and a language school for the community. The final design of the is centered around an open courtyard and patio space with a gallery and cafe space, and 24 hour community rooms surrounding it. The cafe and garden space acts as a main entrance to the courtyard space and leads the user to a raised patio area. The 24 hour rooms, aside from being

accessible at any time of the day by a user are able to completely open up into a large gathering space for community events. At the base of the site are the support center, computer lab, language school, and interactive lab. The resource center faces the road and can be easily accessible by the community members. The interior is marked by a help desk where the user can get assistance in setting up an appointment , gain access to the computer lab, or reserve a 24 room. There is also a large meeting area / waiting area, and offices located in the building. The community garden is located behind the support center and is an open resource for users of the center and has a variety of plants and fruits that can be harvested and used by the community member or for community events. The language school is located on the back corner of the site and must be accessed by passing through the courtyard. The interior space is open and the only furniture items are stools which can be moved around the room depending on the teaching activity. Passing through the classroom you head out to the interactive learning lab where there are plants and fruits to use during language lessons and can also be harvested to use for community events. Although the lab is open to the courtyard space, a water feature is used to block visual and audible noise from the learning space and help to promote relaxation and focus. At night once the center is closed only the garden, courtyard, and 24 hour rooms can be accessed.

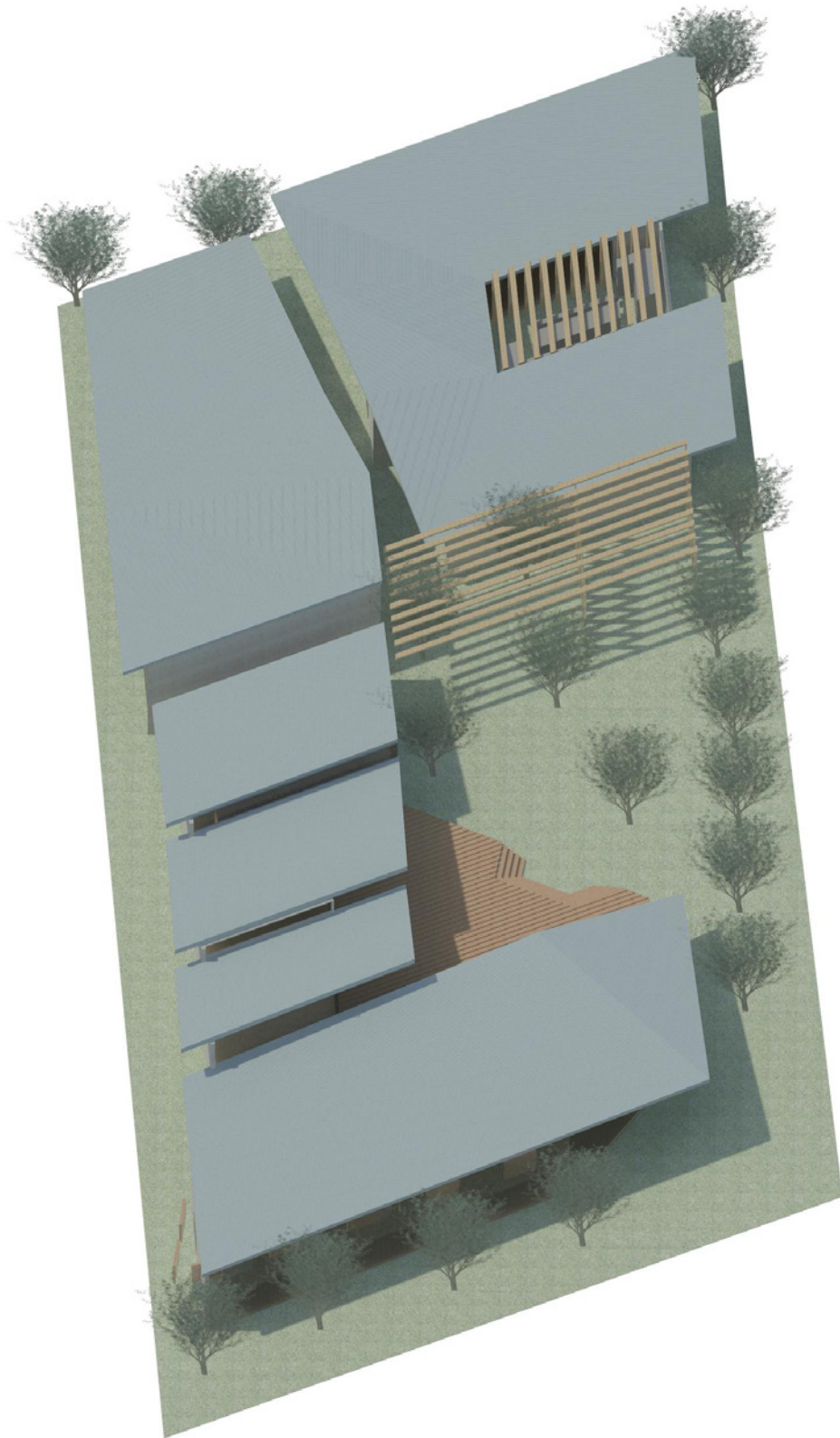


Figure 133 Image of the Final Design of the Site.

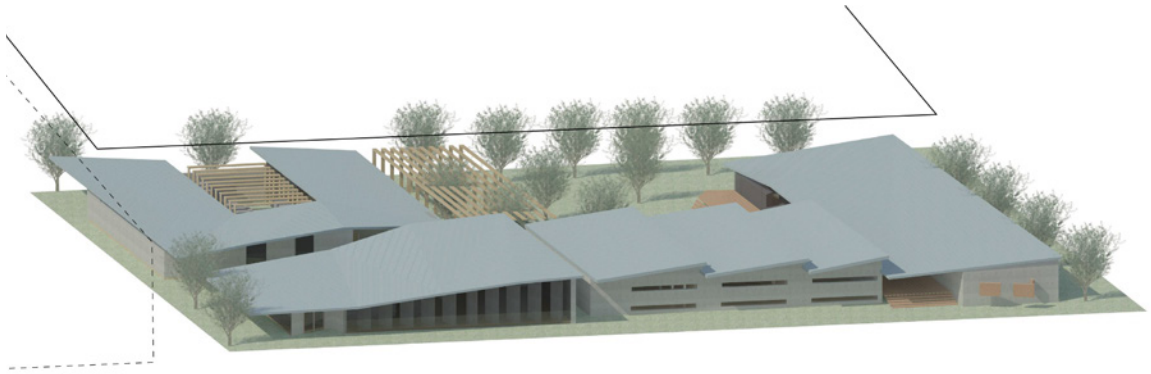


Figure 134 Image of the East Facade of the Site.

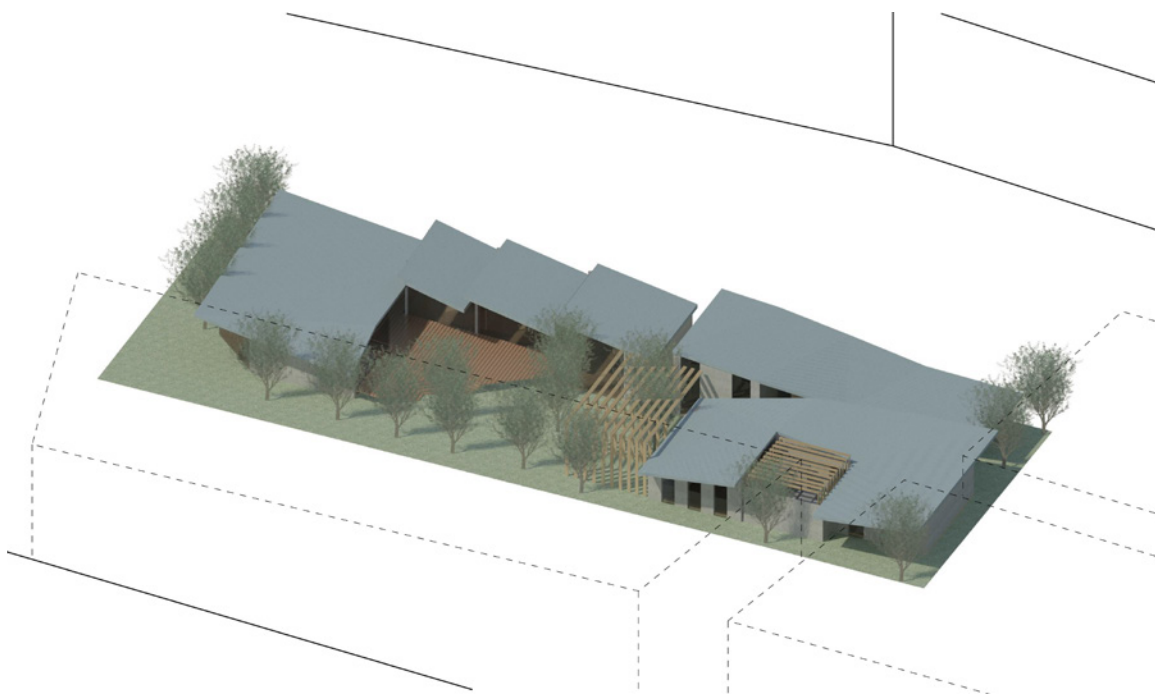


Figure 135 Image of the West Facade of the Site.

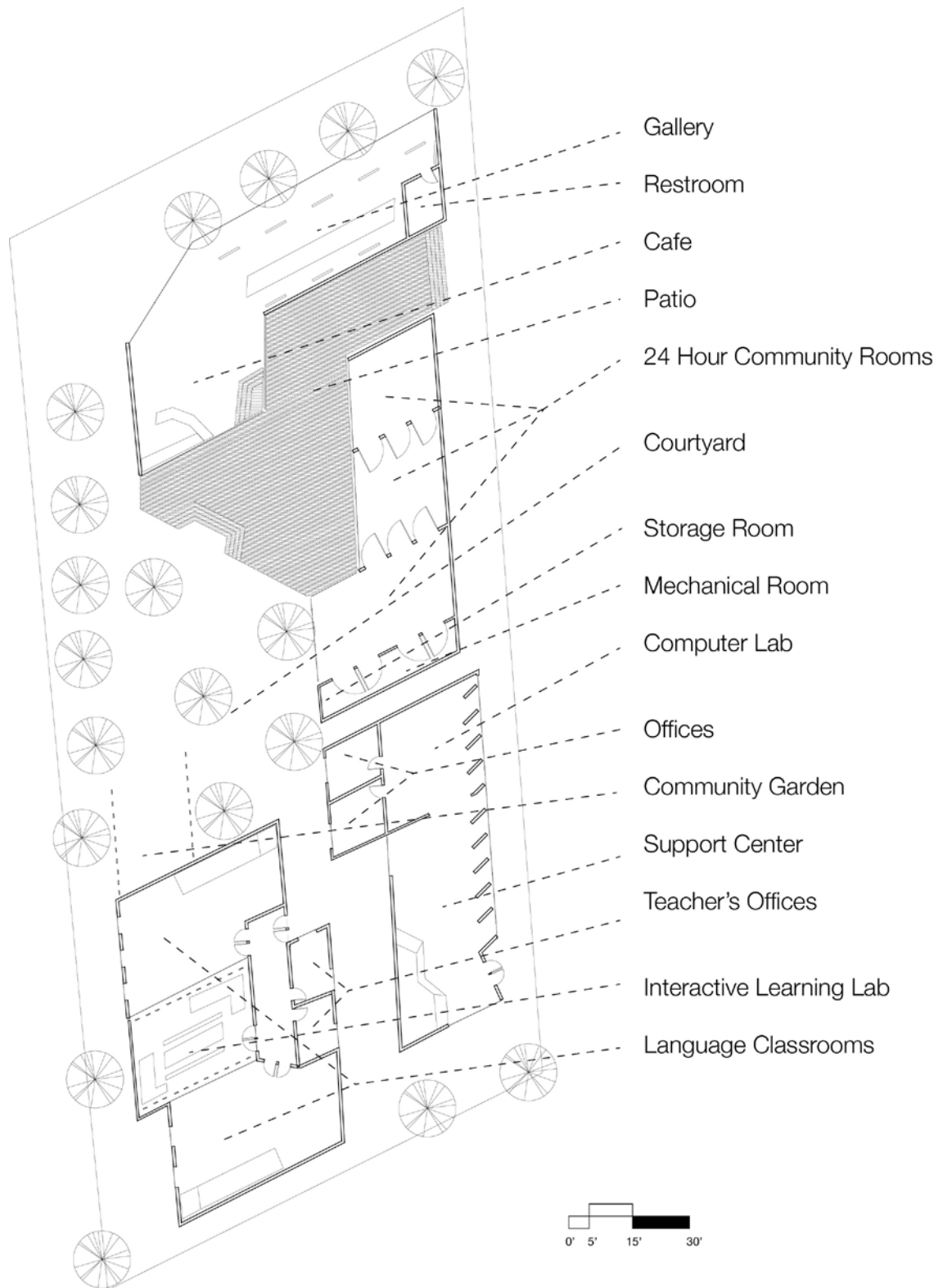


Figure 136 Program of the Micronesia Community Resource Center

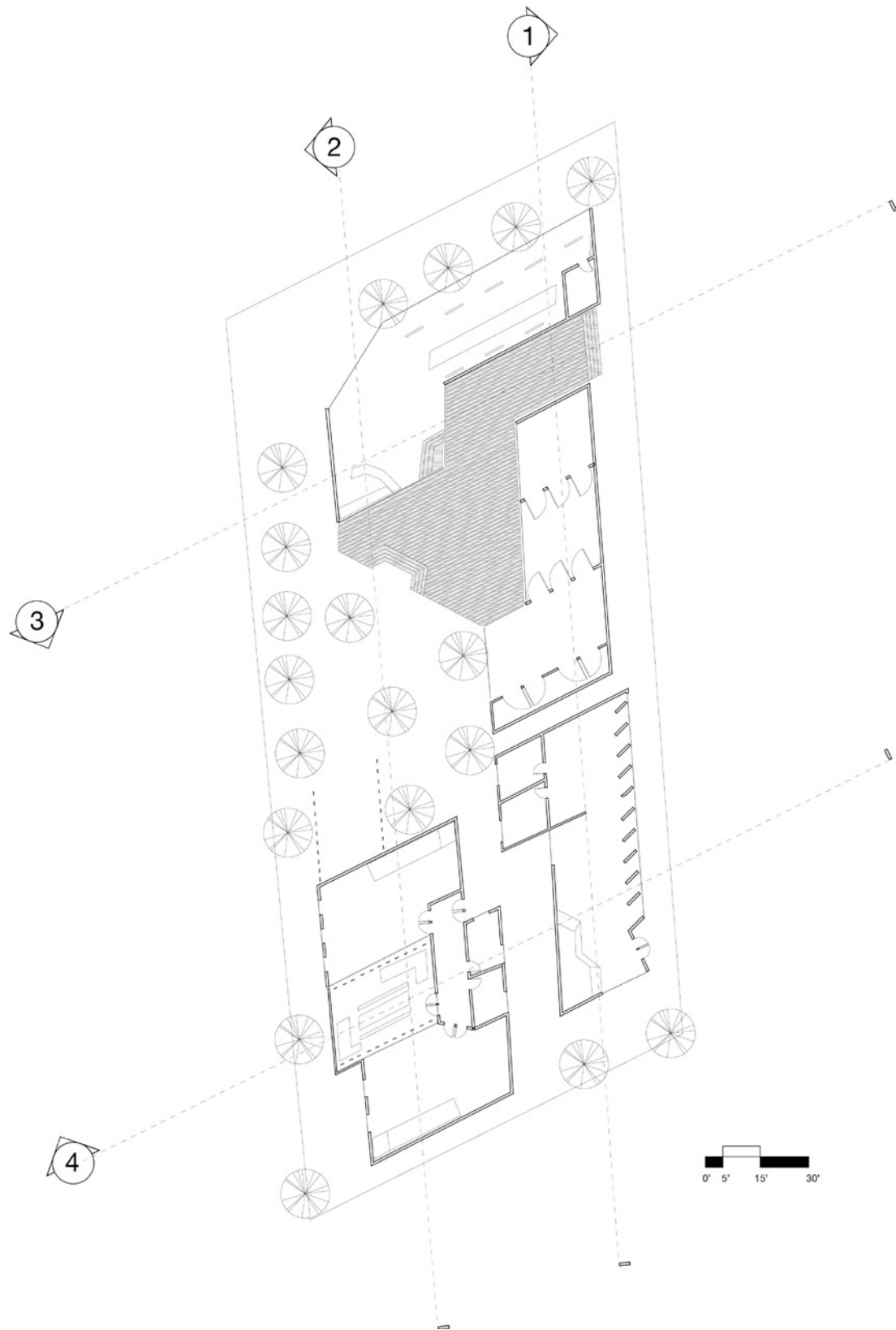


Figure 137 Section Call-outs of the Micronesian Community Resource Center

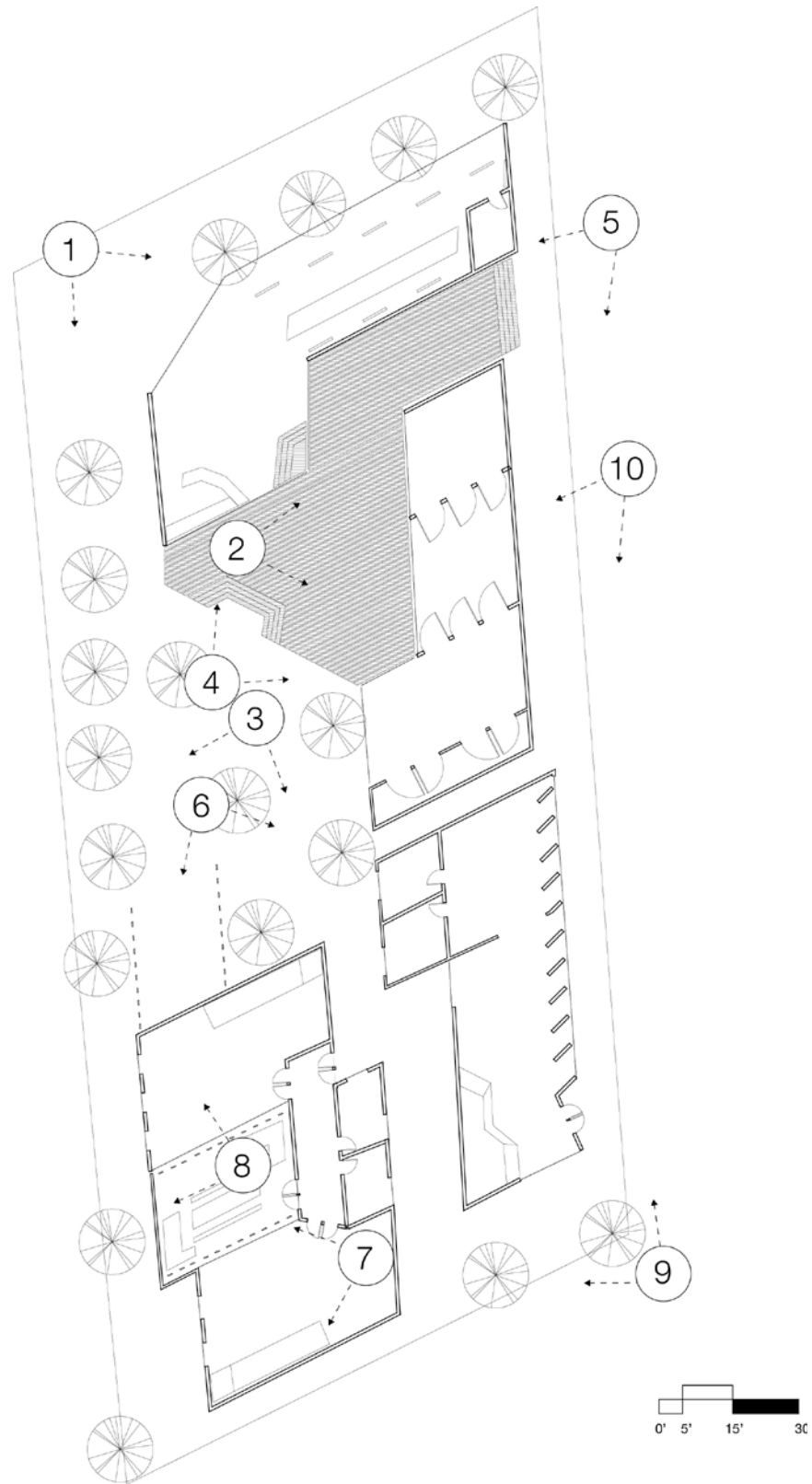


Figure 138 Views of the Micronesia Community Resource Center

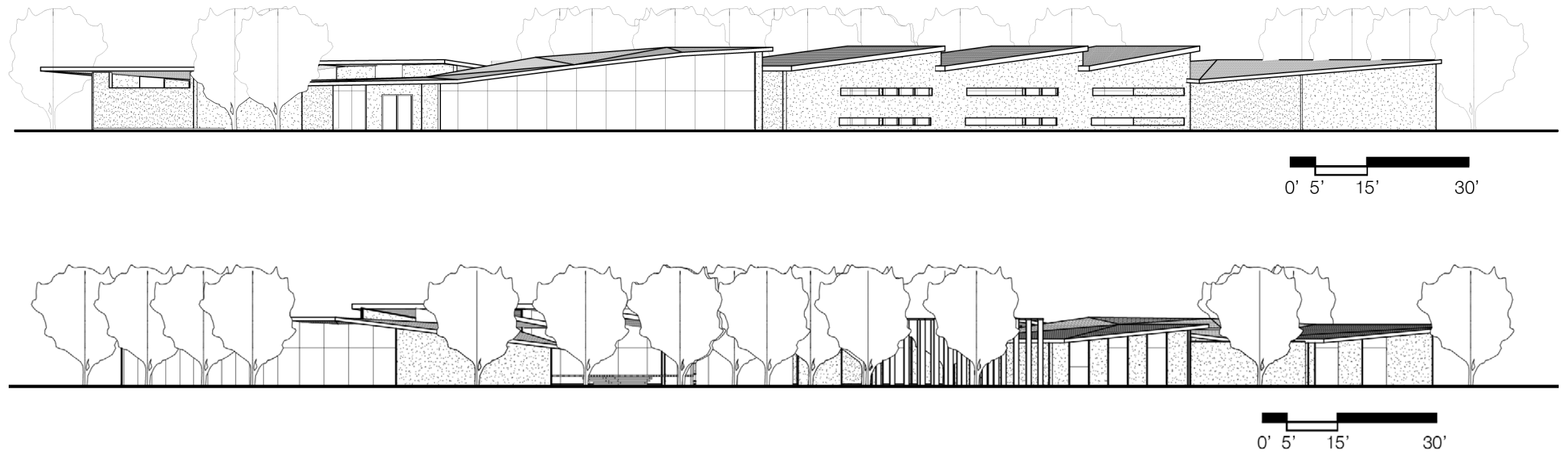


Figure 139 East and West Elevations of the MCRC.

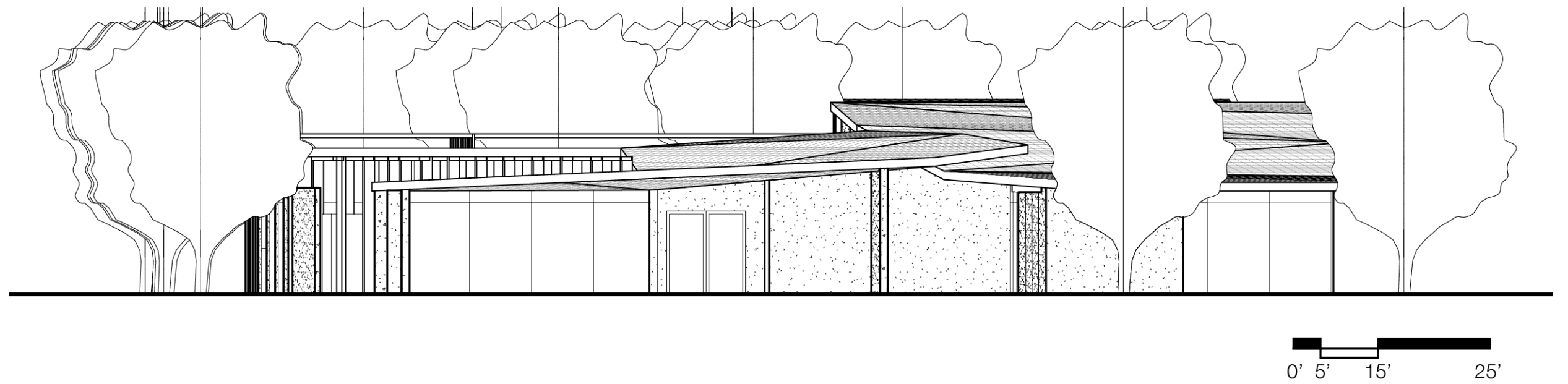
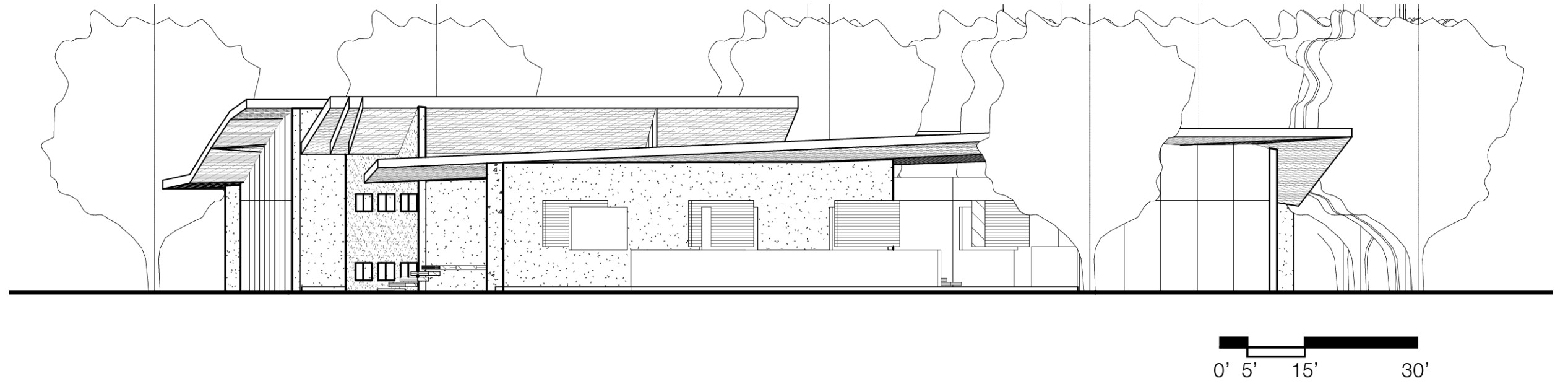


Figure 140 North and South Elevations of the MCRC

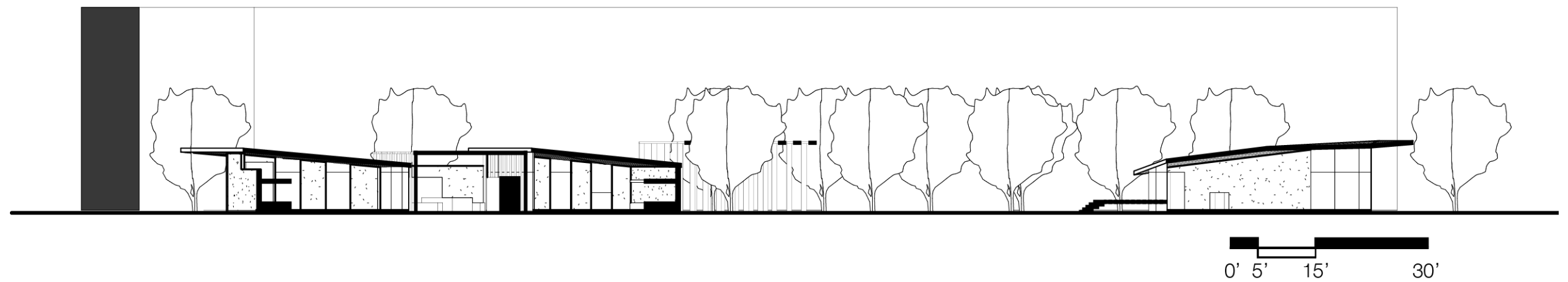
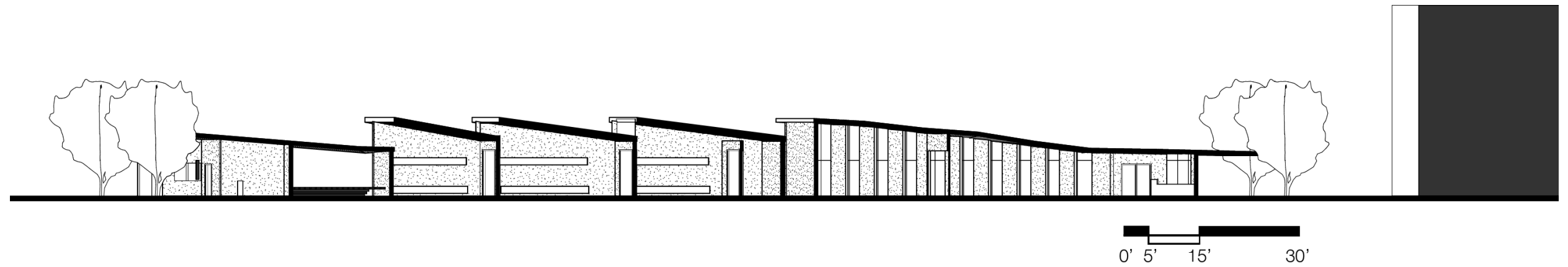


Figure 141 Section 1 and 2 of the MCRC.

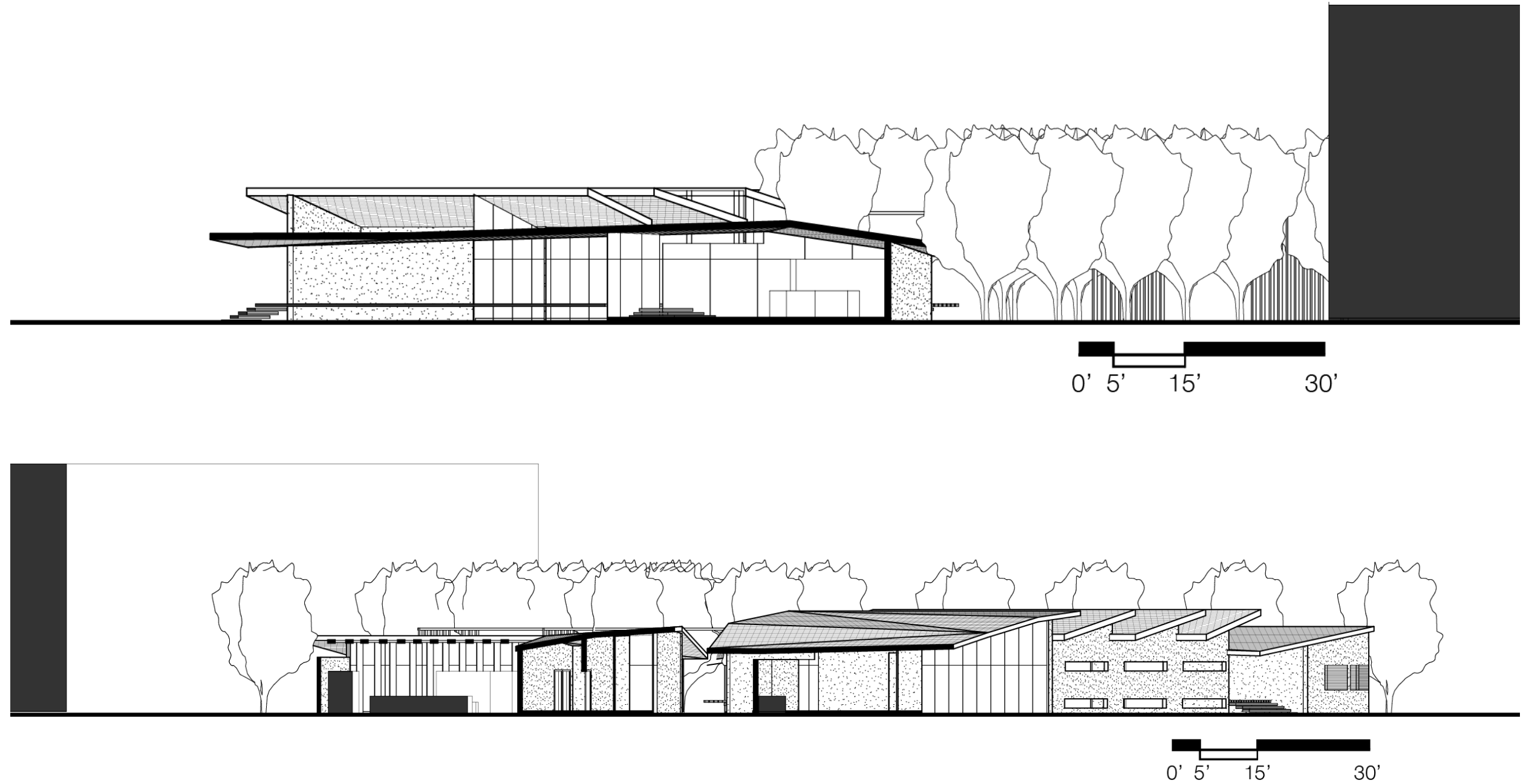


Figure 142 Section 3 and 4 of the MCRC.



Figure 143 View 01 of the Front Entrance of the MCRC.

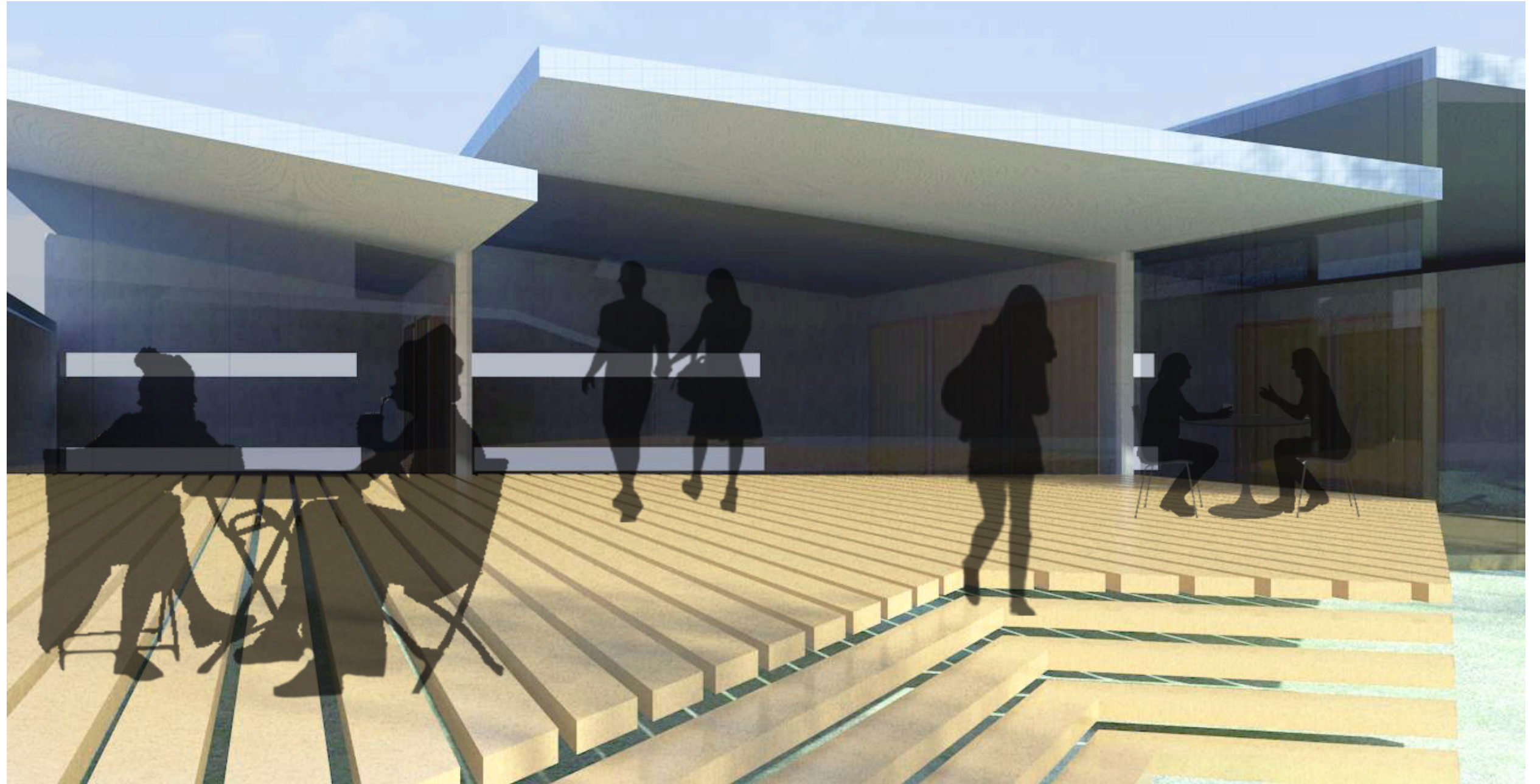


Figure 144 View 02 of the 24 Hour Community Rooms.



Figure 145 View 03 towards the courtyard and Language School from the Patio.



Figure 146 View 04 of the Patio Space from the Courtyard.



Figure 147 View 05 of the Side Entrance to the Patio Area.



Figure 148 View 06 of the Courtyard Space.



Figure 149 View 07 of the Inside of a Language Classroom.



Figure 151 View 08 of the Interactive Language Lab.



Figure 151 View 09 of the South Entrance of the MCRC.

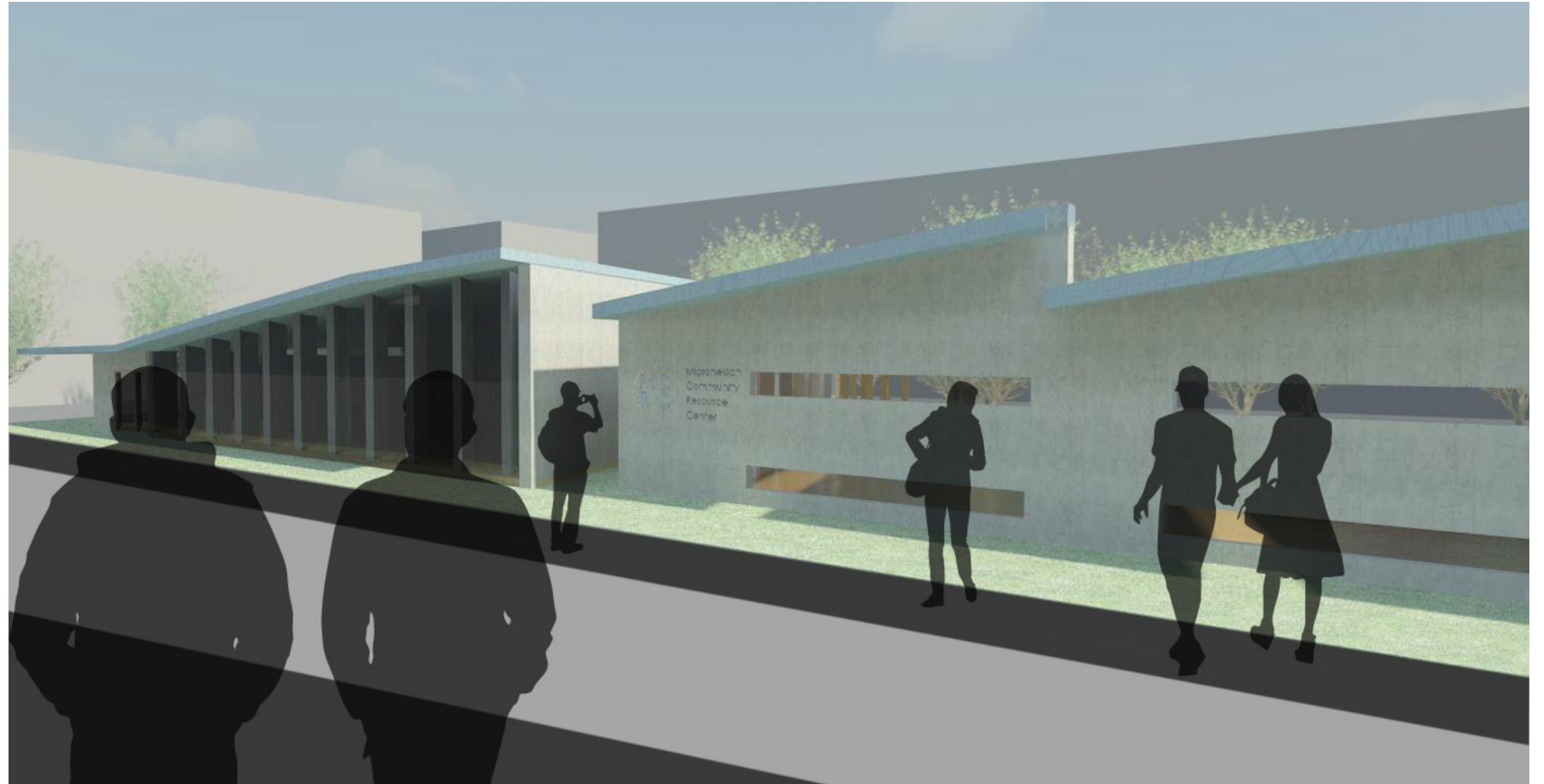


Figure 152 View 10 of the East Facade of the MCRC.

5.0 Conclusion

The Micronesian Community Resource Center is a preemptive solution for protecting and nurturing Micronesian languages and culture. The trend seen throughout Hawai'i's history shows that once a language community realizes the youngest generations no longer can use their native tongue, they introduce language schools and programs within their community to strengthen the language. The language schools that have appeared in the past have had strong community connections and were able to establish these schools without much difficulty, but for emerging communities arriving in Hawai'i now, that is not the case. The Marshallese and Micronesian communities in Hawai'i do not have this same strong sense of a community, specifically a single area where they have the resources the past language communities had to establish a school of their own. This is one of the main reasons behind the proposal of the Micronesian Community Resource Center in West O'ahu. It is also aiding a community that is arriving in Hawai'i under special circumstances relating involving the COFA agreement with the United States. They are able to move to Hawai'i for access to better resources, such as education and health service which they are severely lacking back in their home islands. The Marshallese community also faces issues from lingering nuclear contamination leading to a number of health issues for the population. This combined with the ongoing affect of sea level rise, is forcing the population to relocate their families and Hawai'i, having such a similar history and climate, has been an ideal choice. The location of the Resource Center by the University of Hawai'i at West O'ahu allows them access to a number of educational programs, while also being situated just a few miles from the Queen's Medical Center - West O'ahu, where they can get

specialized health care for the health issues the community faces. By establishing this community now and providing a language school in the area, it will allow the language community a space to settle and create their own sense of community while still being able to continue their language and culture. The design of the center follows traditional Marshallese land division which is done in layers, making sure the community has access to the different resources on the island and that these resources are placed in the best areas to thrive on the island. This is reflected in the layered affect of the building which organizes the program to best suit the users experience with the center. The Micronesian Community Resource Center aims to be a central core for the Marshallese and Micronesian community to develop their own community and to provide a space for the continuation and preservation of their language and culture to teach the next generation as well as those throughout Hawai'i.

6.0 Appendices

6.1 Appendix A

Historic and Architectural Timeline

Missionary Influence 1820-1850s
-Hawaiian Missionary Architecture

New England and Missionary Influence 1820 - 1850

Oldest Frame House 1821

Chamberlain House 1831

Adobe School House 1835

Old Courthouse 1852

Monarch Period 1850-1890s

Royal Mausoleum 1865

'Iolani Barracks 1870

Kamehameha V Post Office 1871

Ali'iolani Hale 1874

Lunalilo Tomb 1876

'Iolani Palace 1882

Bishop Museum 1889

Territorial Architecture 1900-1950s

Kaka'ako Pumping Station 1900

Mendonca Building 1901

Moana Hotel

Honpa Hongwanji 1918

Hawaii Theatre 1922

Aloha Tower 1926

Royal Hawaiian Hotel Opens 1927

Honolulu Airport Opens

Alexander and Baldwin Building 1929

Territorial Architecture 1890-1950s
-Gothic Architecture
-Beaux-Arts and Art Deco Architecture
-International Architecture Style
-Hawaii Plantation Architecture

Statehood to Present Day 1950-2010s

First United Methodist Church 1955

Pacific Club 1961

USS Arizona Memorial 1962

IBM Building

Outrigger Canoe Club 1963

Honolulu Police Department Headquarters 1992

First Hawaiian Center 1996

Hawaii Convention Center 1997

Moana Pacific 2008

Statehood to Present Day 1950-2010s
-International Architecture Style
-Hawaii Plantation Architecture
-Skyscrapers

1778 Arrival of Captain Cook

1804 Arrival of Russians

1810 King Kamehameha I Unifies all the Hawaiian Islands

Sandalwood Trade Begins

1810-1860s The Whaling Industry

1820 Protestants Missionaries Arrive

1826 Hawaiian Standardized as a Written Language

1827 Roman Catholics Arrive in Hawaii

1830 First Paniolo are Recruited

1835 First Major Sugar Plantation Under Ladd and Company

1837 The French in Hawaii

1840 Constitution of 1840

1848 Great Mahele Land Division Begins

1852 Constitution of 1852

Arrival of Chinese Laborers

1859 Queen's Hospital Opens in Temporary Quarters

1864 Constitution of 1864

1868 Arrival of Japanese Laborers

1875 Treat of Reciprocity

1878 Arrival of Portuguese Laborers

1893 Monarchy Overthrown

1896 Official English Movement

1900 Chinatown Fire of 1900

Arrival of Puerto Rican Laborers

1903 Arrival of Korean Laborers

1906 Arrival of Filipino Laborers

1907 James Dole Founded the Hawaiian Pineapple Company

Arrival of Spanish Immigrants

1927 Honolulu Academy of Arts Opens

1933 Big Five

1941 Japan Attacks Pearl Harbor

1950-1970s Increased Tourism

1959 Hawaii Becomes a State

1971 First Merrie Monarch Hula Competition

1973 Polynesian Voyaging Society Established

1978 Hawaiian Declared an Official Language

1993 Hawaiian Sovereignty Movement

2015 Hawaiian Pidgin become a recognized language

6.2 Appendix B Demographics Chart

	Area	Neighborhood Characteristics	Density (people/sqmi.)	Type of Building	Size (sqft.)	Years in Operation	Number of Students	Age	Class Schedule	Currently Open	Resources (w/in a 1/4 mi.)
Manoa Japanese Language School	Upper Manoa	Single family homes	2,218	Plantation style residence	14,850	100+	250	4 yrs - young adult	After School / Weekends	Yes	School, Park, Transit, Retail
	Moliliili	Mixed residential homes / apartment buildings / retail	39,141	Masonry	48,333	100+	60	5 yrs - 10 yrs	After School	Yes	Park, Transit, Retail
	Waialae-Kahala	Apartment buildings / Commercial buildings	3,397	Typical school building	180,000	58	~20	5 yrs - 14 yrs	After School	Yes	School, Park, Transit, Retail
	Kaimuki 22nd Avenue	Single family homes	7,931	Typical school building	~300,000	40	560	4 yrs - 13 yrs	Saturdays (April-September / September-March)	Yes	School, Park, Transit
The Hawaii Japanese School (Rainbow Gakuen School)	Kapalama	Apartment buildings / Commercial building	18,727	Typical school building	~70,000	65	350	2 yrs - 13 yrs	After School / Summer School	Yes	School, Park, Transit, Retail, Church
	Kaimuki 6th Avenue	Single family homes / Retail	11,743	Plantation style residence	1,222	5 to 10	4-5 per class, 2 yrs - 12 yrs / Parent + tot class / Adult class	After School / Weekends	After School / Weekends	Yes	School, Park, Transit, Retail
Chinese Language Learning Center	Lower Moliliili	Mixed retail / Office buildings	47,383	6 story concrete building	2,500	5 to 10	~10	2 yrs - 8 yrs	After school / 6 hours per week	Yes	School, Park, Transit, Retail
	Chinatown	Retail / Commercial buildings	50,006	2 story concrete building	14,056	100+	380	5 yrs - 16 yrs	After School / Summer School	Yes	Park, Transit, Retail, Church
Mun Lun School	Chinatown	Retail / Commercial buildings	50,006	2 story concrete building	7,228	30	200	3 yrs - 14 yrs / Adult class	9 am - 12 pm Sundays	Yes	School, Park, Transit, Retail, Church
Tzu Chi Foundation	Waialae-Kahala	Single family homes / Retail	3,398	Wood and Masonry building	7,642	20	120	3 yrs - 15 yrs	Daily or Saturday / Sunday (morning / afternoon)	Yes	School, Park, Transit, Retail
	Kaheka St. - Makalaea St.	Office buildings / Retail Stores	34,495	Commercial concrete building	~13,000	15	10 to 20	2 yrs - 14 yrs	Friday Evenings (Spring-Fall)	Yes	School, Park, Transit, Church
Full Gospel Korean Church	Lanakila	Mixed residential homes / Office buildings / Retail	20,132	Wooden frame church	1,500	~10	10 Elementary Students	Weekend Class 9am-1pm (4 month period)	Weekend Class 9am-1pm (4 month period)	Yes	Park, Transit, Retail, Church
Alea Korean Methodist Church	Lower Alea	Single family homes	8,682	Concrete church (newly constructed)	19,000	5 to 10	30 to 40	2 yrs - 11yrs	(Wednesday and Sunday)	Yes	Transit, Retail
Bethany Korean United Methodist Church	Lower Waiau	Warehouse / Industrial buildings	5,844	Warehouse Building with Offices	23,310	10 to 15	10 to 20 Elementary Students	Weekend Class	Weekend Class (Church Service)	No	School, Park, Transit, Retail
Hawaii Cedar Church	Kalihi - Waena	Single family homes / Retail	22,610	Wooden addition to Church	3,500	31 (School 10 yrs to 15 yrs)	~10	Elemntary Students	Monday through Friday After school	Yes	School, Transit, Retail, Church
Gumi Hawaii	Waikiele	Single family homes	4,108	Single wall Wooden House	4,871	35	100 to 150	Young Adults +	Weekly / Monthly meetings	Yes	School, Park, Transit, Retail
Ikono Language Acquisition and Immersion for the New Generation	Waipio Gentry	Mixed residential homes / Retail	2,262	Community Center	6,069	1	15	Young Adults +	3 month course (March-May)	Yes	School, Park, Transit, Retail, Church
Church of the Nazarene Honolulu	Kapalama	Single family homes	18,727	Wooden frame church	2,800	50+	20 to 40	All ages	Sunday (worship)	Yes	School, Park, Transit, Church
Iglesia ni Cristo (A)	Upper Kalihi Valley	Single family homes	4,400	Masonry Church	4,400	48 (27)	20 to 40	All ages	Sunday (worship)	Yes	Park, Transit, School, Church
Iglesia ni Cristo (B)	Wahiawa Waena	Single family homes	10,355	Masonry Church	4,821	48 (25)	20 to 40	All ages	Sunday (worship)	Yes	Park, Transit, Church, Hospital
Iglesia ni Cristo (C)	Waipio	Mixed residential homes / Retail	7,772	Wooden frame church	2,176	48	20 to 40	All ages	Sunday (worship)	Yes	Transit, Retail, School
Portuguese Language Meet up at Freshale	Kakaiko	Warehouse building	8,804	Warehouses / Commercial buildings	6,000	~5	~10	Young Adults +	Saturdays (3pm - 6pm)	No	School, Park, Transit, Retail
UHM Language Program	UHM Campus	College Campus	3,405	Classroom (5 story building)	400 (10,000)	5 to 10	10 to 20	College student	MMWF / TR (Typical semester schedule)	Yes	School, Park, Transit, Retail
Honolulu Portuguese Lessons (Private)	Financial District	Downtown office buildings	13,540	First floor retail / café	500 - 1000	5 to 10	1 to 5	Young Adults +	Teacher's Availability	Yes	Transit, Park, Hospital
Portuguese Genealogical and Historical Society of Hawaii	Palama	Apartment buildings / Retail	24,946	Historical Palama Settlements building	~1,000	35	None	All ages	Monday Wednesday Friday Saturday 10 am - 3 pm	Yes	Schools, Transit, Hospital
Aprenda Portuguese at Adega	Chinatown	Chinese Shophouses / Retail	50,006	Shophouse	5,681	~5	~10	Young Adults +	Monday 6 pm-8 pm	No	School, Park, Transit, Retail, Church
Sol Spanish School	Kaimuki 22nd Avenue	Single family homes	7,931	Typical school building	800	5 to 10	15 to 25	Baby - 10 yrs and Adult	After School on Tuesday (14 week session)	Yes	School, Park, Transit
Hola Keliki Spanish School of Hawaii	Malunui Avenue	Single family homes	9,574	Masonry Church	~15,000	5 to 10	20 to 30	1 yrs - 9 yrs (Parent+tot class / Private Adult class)	Once a week (60 minute session)	Yes	Park, Transit, Church
Le Jardin Academy	Manuawili	Secluded Forested Area	429	Typical school building	40,505	50+	~100 / school (lower/middle/high)	5 yrs - 18 yrs	Offered as a language requirement	Yes	Park, Transit, School
Nueva Esperanza	Kamehameha IV Road	Single family homes / Apartment buildings / Retail	28,692	Cafeteria at school complex	15,000	10	20 to 40	Young Children to Adults	Sunday 6 pm	Yes	Park, Transit, Retail
Private Lessons	Lower McCully	Apartment buildings / Retail	47,383	Café / park	500 - 1000	10	1 to 5	Young Children to Adults	Teacher's Availability	Yes	School, Park, Transit, Retail, Church
Hau'ula Elementary	Hauila - Kaawa	Single family homes	230	Low rise concrete	~30,000	100+	296	2 yrs - 11yrs	Typical School Schedule M-F	Yes	School, Park, Transit, Church
Kula 'o Samuel M. Kamakau	Haku	Single family homes	1,241	Kamehameha School	3,000	5 to 10	100 to 150	5 yrs - 18 yrs	Typical School Schedule M-F	Yes	School, Park, Transit, Hospital
Kula Kaipuni 'o Aruehue	Palolo (Central)	Single family homes (steep hillside)	12,111	Typical school building	102,800	27	100 to 150	5 yrs - 18 yrs	Typical School Schedule M-F	Yes	School, Park, Transit
Waiau Elementary School	Lower Waiau	Single family homes	5,844	Typical school building	~100000	29	200 to 300	5 yrs - 11 yrs	Typical School Schedule M-F	Yes	Park, Transit
Nanakuli Elementary School	Nanakuli	Single family homes	1085	Wood and coral church	2,950	3	100+	All ages	Spring / Fall Semester Saturday 10 am - 12 pm	Yes	School, Park, Transit, Retail
Le Fetuao Samoan Language Center	Red Hill	Single family homes / Apartment buildings / Retail	16,832	Wooden single wall church	1,670	3	~50	All ages	Saturday 10 am - 12 pm	Yes	Transit, Retail, Church
Fesilafai'i Samoan Language Center	Maui	Single family homes / Apartment buildings	5,869	Wooden single wall house	1,468	12	~30	All ages	Saturday Afternoon	Yes	School, Park, Transit, Retail, Hospital
Te Lumanaki o Tokelau o Amelika	Wahiawa Mauka	Single family homes	8,804	Low rise concrete	622	10	50 to 100	1 yrs - 11 yrs	After School / Weekends	Yes	Park, Transit, Retail, School
Little Ambassadors (A)	Kakaiko	Commercial / Office buildings	11,974	2 story concrete building	1,876	10	50 to 100	1 yrs - 11 yrs	After School / Weekends	Yes	School, Park, Transit, Retail
Little Ambassadors (B)	Lower Wilhelmia	Single family homes / Retail	2,262	Warehouse Building with Offices	2,280	10	50 to 100	1 yrs - 11 yrs	After School / Weekends	Yes	Park, Transit, Retail
Little Ambassadors (C)	Waipio Gentry	Warehouse / Industrial buildings	1,482	Warehouse Building	104,700	55	380	5 yrs - 10 yrs	Typical School Schedule M-F	Yes	School, Park, Transit, Church

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